A Spiritual

REPOSITORY,

containing

Godly Meditations,

Demonstrated by 12. Signs of our Adoption to

Eternal Glory.

By *H. Drexelius.*

And now Translated into English by *R. W.* of Trinity Colledge Cambridge.

Psal. 119. 97, 95.

O how I love thy Law! Tis my Meditation all the day. The wicked have waited for me to destroy me, but I will consider thy Testimonies.

LONDON,
Printed for *R. B.* to be sold by most Booksellers; 1676.

4401. m. 24

ZODIACVS CHRISTIANVS locupletatus

Seu

Signa XII. Divinæ PRÆDESTINATIONIS

Totidem Symbolis explicata

Ab

Hierem: Drexelio

è Societate Iesv.

COL: AGRIPPINÆ

Apud Cornel: ab Egmond.

cIↃ: IↃC. XXXII.

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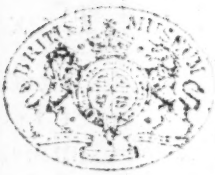

BRITISH MUSEUM

THE EPISTLE TO THE READER.

THe multitude of *Books* that have already to too much plenared the *World with a variety of notions*, hath been an *Argument* of no little prevalency, to regulate my undertakings; and more particularly, when *Imployed about a Concern of so great, and of so good Importance*, by presenting unto the world a president for meditations: but before I did proceed in my undertakings, I thought it absolutely requisite to consult with grave, Learned, and worthy persons; not only with a particular respect to the Author of this Ensuing Treatise: (that most Heroick, and renowned person H. Drexelius) but with a particular rela-

tion to this Treatise; to whom when I had Imparted my Resolution, they continued no longer my Incouragers, but presently became my strict obligers, and soon refuted my former objection, and further demonstrated that this divine Treatise, would be rather a Uniter, then a discomposer of pious Meditations. And now Christian Reader, give me leave additionally to speak a word or two concerning the Author. He was a person not only Epedemically Renowned in Learning, but did Illustrate it in the three Theological graces, Faith, Hope, and Charity, and did continually endeavour to suppress that most crying sin of unsatiable Voluptuousness, so that you see his whole pilgrimage upon this earthly Tabernacle, was an Optick of Vertue and Piety. And he that desires to know more of the worth of this Author, Let him but read that most Excellent piece of his, entituled Considerations upon Eternitie, and whosoever doth so, I question not but he will be fully Convinced of the truth of what I assert, and that it may be as seed sowed in good ground, God out of his Abundant plentitude water it with the dye from Heaven.

R. W.

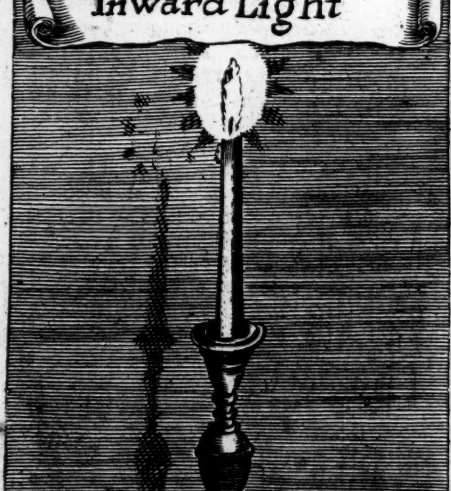
Approbatio
R. P. Provincialis.

ZOdiacum Christianum locupletatum, *quem P. Hieremias Drexelius, Societatis nostræ presbyter, de duodecim Prædestinationis signis conscripsit, aliquot ejusdem Societatis Theologis censum probatumque*; *Ego* Christophorus Grenzing, *Societatis* Iesu *per superiorem Germaniam Præpositus Provincialis, facta mihi potestate, ab admodum R. P. N. Generali,* Mutio Vitelleſco, *in lucem dari permitto: fidemque mea manu facio, & more Societatis consigno. Monachii III. Idus Septembres. Anno M. DC. XXI.*

Christophorus Grenzing.

Embleme .1.

Inward Light



Thy word is a Candle vnto my feete & a light vnto my pathes. psalme .119.v.106

The first Signe.

Internall Illumination OR, Enlightning of the Understanding.

Set out by the Author, by a burning Taper. Under it these words of the PSALMIST.

Thy word is a Lanterne unto my feete, and a light unto my paths. Psal. 119.

BY that burning Taper is denoted, that inward light, which so clearly discovers unto us the benefits of God, the vanity of the world, the

shortnesse of life, the filthinesse of sinne, and the fading shadowes of all worldly pleasures, so that he, who begins to apprehend them with the eye of reason, cannot but earnestly gaspe after Heavens joyes, and cry out with the Kingly Prophet. *My soule is a-thirst for God, even for the living God. When shall I come and appeare before the presence of God? There be many that say, who will shew us any good? Lord lift thou up the light of thy countenance upon us: and in thy light we shall see light.*

Psal. 42.

Psal. 4.

I. First, Wee have a Master within us the sight of Reason, which (being as it were a bright beame, darted from the splendor of his countenance,) GOD hath placed in the better and nobler part of man, his soule. This light doth not onely distinguish us from beasts, but advances us to a more noble condition, to a likenesse of God: This light set up in the soule of man is as it were an indelible and speaking Sermon, which ever and anon suggests this heavenly admonition, *Not to doe that*

that to another, which wee would not have done to our selves. For whatsoever wee doe to another, foe, or friend, wee must expect the like from him: *with what measure yee meete withall, it shall be measured to you againe*: For this cause ought wee neither by force nor fraud to injure another, either by robbing him of his goods or staining his reputation. Luk. 6, 38.

II.

Sdly, again, this light demonstrates unto us both, all things created, and God Almighty the Creator, (though in a darke manner, under a vaile) wanting nothing, most perfect, most Happy, The everlasting Father enrich'd with a full-sufficiency of all good things, which without want to himselfe, hee imparts freely to all creatures. The beginning, the midle, and end of our happines, who dwels in light inaccessible, who is both amyable and powerfull in his works and Graces; whose will is his deed, who is all Mercy, and all Goodnes, yet withall an holy, severe, and incorrupt Judge, who cannot be seduced by smoothing flattery. The

ſame God is all juſtice, whoſe magnitude, forme or faſhion farre tranſcends the beſt humane expreſſion; to whom nothing in the world may bee likened, neither hee can by any thing we ſee here be truely repreſented. In compariſon of whoſe Excellency all the beauties and faireſt things in this world are meere darkneſſe, a ſhadow, which is a thing without ſubſtance and reality. To this moſt lovely and excellent beautie (I meane God Almighty) nothing is more acceptable, then to be repay'd for all his benefits with the Tribute of our Love and Charitie.

Thirdly, This light ſet up within us diſcovers unto us the workes of God our Maker, ſuch as are without us, *viz.* the viciſſitude of times, of night and day, the glorious greatneſſe of the ſpangled Heaven, the long journeys of the Sunne and Moone, which they diſpatch daily with a ſpeedy motion, the beauty of the earth decked with varie y of flowers: The ſpatious windings and turnings of Rivers, the vaſt widenes and furious raging of the Sea, the

divers

diverse kinds of beasts, the great encrease and store of fruits, all which God made not with hands, nor any labour, the onely cause they were made in that order & Excellency as they are, was Gods wil and pleasure.

Fourthly, Moreover this light of reason enlightned by a cleare and lively faith, discovers by an undenyable demonstration, that mans felicity consists in this; that hee attaine as much as is possible here, to the likenesse of God his Maker, which is the only means to purchase Gods love and favour; for similitude or likenesse is the cause of love, and that picture is best that comes neareſt its patterne. This happinesse one day shall befall us, when wee shall bee made more like unto *God*, when wee shall partake of the beatificall vision in the other world, the land of he living. *It doth not yet appeare* (*saith St.* John) *what wee shall bee, but wee know, that when hee shall appeare, wee shall bee like him, for we shall see him as he is.* From this sanctified light of knowledge in the understanding, 1 Ioh. 3. 2.

from this thought, or full perſwaſion of ſeeing one day God face to face, ſprings joy, in the will, hereby our Hope is rais'd and takes its flight from Earth to Heaven, and by this too our hearts are enflamed with an ardent affection towards God, the Author of our happineſſe, and the fountaine of all good, For what can be imagin'd more ſweet or comfortable to a glorified ſoule then to behold it ſelfe inveſted with the glorious Image of an infinite beauty to know for a certaine, that he is deare and precious in the eſteeme of God, who is the patterne, according to whoſe likenes our ſoules were framd and wrought? But becauſe this light of faith ſhines not alike to all, holy *David* (having found by experience, that every man partakes, not of this joy and happineſſe) rejoyceth with thankſgiving to God for this ſpecial grace and benefit. *Thou haſt* (ſaith he) *put gladneſſe in my heart*, not every mans heart, but in mine and thoſe who are predeſtinated by thee O goodneſſe, to everlaſting life, therefore (ſo he in another Pſalme)

Pſalm. 4.

we

wee will walke in the light of thy countenance, and in thy name will we triumph with gladneſſe all our dayes, rejoycing and glad for this, that we are pluck'd out of the darkneſſe of ſinne and ignorance, that wee may bee inſtructed more and more in the knowledge of thy moſt holy will, by our Obedience to which we (as *Abraham* once) ſhall enter with thee into a ſecret bond of friendſhip, and be called thy friends. *O Iſrael happy are wee, for things that are pleaſing to God, are made knowne unto us.* Baruc.4.4. *Job* when hee felt the weight of Gods diſpleaſure, and and burden of mans contempt, when he was beſet with the darkneſſe of Adverſity on every ſide, then hee ſolac'd himſelfe with the remembrance of this ſpirituall light; *His light* (ſaith he) *ſhined upon my head, and by his light I walk'd through darkneſſe.* Job 29. 3. Therefore (ſaith Eccleſ.) *Yee that feare the Lord, love him, and your hearts ſhall be enlightned.* Eccl. 2. Iſaiah 58. *Your light ſhall riſe in obſcurity, and the Lord ſhall alwayes give you reſt, & ſhal fill your ſoules with the*

splender off his Grace; but if you-
turne from God, you shall bee in-
Eccl.11.16 volv'd with Egyptian darkneſſe:
For error *and darkeneſſe had their*
Wisd.5. *beginning together with ſinners.*

Theſe words (ſayes the ſpirit of God) *ſinners in hell utterd*; and what are they may ſome demand. This Quere is not to bee branded with the note of an idle and fruitleſſe curioſity. Wee greedily liſten to the report of thoſe things which among other Nations have beene practiſed in Kings Palaces and Princes Courts: to know what is done to the damned in Hell, if it bee not unpleaſant to bee heard, much leſſe will it be unprofitable to bee underſtood, eſpecially ſeeing this narration is not, as the ſtory many times of Novelties, doubtfull and uncertain. What then is the ſpeech or language
Wisd. 5. 6. of the damned in Hell? *wee have err'd from the way of Truth, and the light of Righteouſneſſe has not ſhin'd unto us.* Therefore we have err'd. This indeed is the conſequence but where is the Antecedent? *Come and let us enjoy the good things that*

are

are present, let us fill our selves with costly Wine and Oyntment, and let not the floure of the spring passe by us: Let us crowne our selves with Rose-budds before they bee withered, and let us leave tokens of our joyfulnesse in every place. Behold this is the Antecedent made by them, an Antecedent of joy, they surfeited themselves on earth, the consequent or conclusion, a consequent of Eternall woe is made in hell. Silly Logicians, for when they had fram'd to themselves the Antecedent, they ought then to have subjoyn'd the consequent. *Come and let us enjoy the good that are present* (This the Antecedent) the consequent or conclusion should presently have beene added: *Therefore we erred*; for wee must either repent in this life or burne in the other. We must breake off our sinnes by Repentance, and not sinne without ceasing. Here we must expect to beare the Crosse, not hope to weare the Crowne. Here we must fight, strive against the world, the devill and our owne lusts, hereafter triumph, *ther-* Ch. 2. 6. 7. 8.

fore

fore we have erred (It is a good and true concluſion, but fram'd too late) *and the light of Righttouſneſſe hath not ſhin'd unto us.* And what (may one demand) is this light of righteouſneſſe or juſtice: If it bee the property of Iuſtice to give to every man his due, (as the law declares it) then this cannot bee denyed that it is the Office of juſtice to give to all things that eſtimation is due unto them. Therefore, that light of the ſoule which ſets a true eſtimation upon each thing may fitly bee termed the light of juſtice or underſtanding. And this is that the damn'd in hell complain'd they wanted here on earth. To judge then which were the richeſt and ſtrongeſt Wines, to deck their heads with Garlands, and to provide delicates for their bellies: All theſe things they knew full well; but that theſe fading vanities were not to bee preferr'd before the everlaſting delights, this they were ignorant of, and delighted in that ſtupid ignorance, which lul'd them in ſecurity whil'ſt they tooke their fill in ſhamefull and

ſhort

ſhort delights, which yet they priz'd ſo highly, that in compariſon of them, they lowly eſteemed all the joyes of Heaven, ſet at nought thoſe everlaſting delights, while they reſolv'd not to forſake their ſurfetting and drunkenneſſe, their venerous wantonneſſe, and other ſinfull pleaſures of the fleſh. So deare and precious to them, the liberty they took in ſinning, that eternity was of no accompt with them; they lightly regarded or indeed never thought of the life everlaſting. But this is a moſt unjuſt eſtimation of things. The light of the underſtanding illuminated, with the knowledge of divine truths ſuggeſts a quite contrary leſſon, teaching us that eternity alone is highly to be eſteem'd, all other things little or nothing to bee regarded. *Therfore have we erred*, this the voyce of the damn'd in hell and that they have erred, it is plain and evident to themſelves, who feele the ſharp puniſhment of their ſhort pleaſures, and to thoſe who heare and reade of their bitter complaints.

There-

Therefore the light of Righteouſneſſe hath not ſhined unto us. This is a truth moſt free from all doubting and exception. There be *many that will not underſtand,* becauſe they are minded to doe evill and no good. They flatter and deceave themſelves with a voluntary and pleaſing ignorance, they love to walk in crooked and by paths. Such of this rank, and number were yee, O you Inhabitants of hell: Ye would not nnderſtand that yee might doe well; therefore now you may tyre your ſelves with howlings and bitter cries to all Eternity. *Ergo erravimus,* therefore *we have erred, and the light of Righteouſneſſe hath not ſhind unto us.* This is the Pſalm; and theſe the dolefull notes which ſhal be for ever chanted by thoſe ſpirits in the infernall pit.

Attend then O ye Chriſtians, and lift up the eyes of your ſoules, and delude not out of a wilfull blindneſſe thoſe rayes of Truth which God in his word hath manifeſted unto us. *The Lord give us ſtrength and enlighten our eyes.* By the ver-

Baruc. 1 2.

tue

tue of this light, it will bee apparent to us, that men are not to bee more esteemd then God, nor riches more than Conscience, neither mans favour, more than Gods. It will moreover direct our judgements in the choice of what is best for us, teaching us that no pleasure, bee it never so delightfull, is to bee preferred before heavens joyes, no temporary things before those that bee Eternall, and not subject to Natures law. 'And truly (sayes *Chris.*) 'there is not the thing in this world 'on which a man can fasten his affection, who hath had a tast of heavens sweet delights, wherewith hee 'shall be filled, when he partakes of 'the beatificall Vision.

This light of the understanding, our good and Gracious God was pleased to infuse in a full measure into the mind of Saint *Austine*: I being advertis'd (sayes he) by Gods 'privy Monitor the Holy spirit, to 'returne (after my long wandring) 'home to my selfe, I entred into the 'closet of my heart: where I beheld 'with the eye (such as then it was) *l. 1. conf. clo.*

'of

'of my ſoule, the incommutable or
'unchangeable light of the Lord:
'hee that knowes it, or hath had a
'ſight of it, that man hath had a
'glimpſe of eternity. By that light
'(ſo the Father goes on) I found
'that I was farre remote from thee
'O God, even in a Region of dark-
'neſſe, farre unlike to thee, who art
'all light and moſt glorious. From
this light of the underſtanding and
Juſtice little differs that light of de-
votion, of which Saint *Bernard*
thus,

'Entreate the Lord (ſayes hee)
'to give thee the light of Devotion,
'a cleere day in thy underſtandiug,
'and that ſpirituall Sabbath of the
'ſoule, by meanes whereof (as a
'Souldier diſcharg'd by reaſon of
'Age) in all thy labours thou mayſt
'live without ſenſe or feeling of thy
'labour and paynes taken in Gods
'ſervice, whilſt thou doſt run cheer-
Serm.3. de Circ. 'fully, (thy heart being enlarged
'with joy) in the way of his Com-
'mandements. And pray, that what
thou didſt before with anguiſh or
bitterneſſe of heart, and reſtraint of
thy

thy will, thou mayſt ever after performe with delight and alacrity of ſpirit. To this light of Devotion, the Kingly Prophet *David* invites us; *Come*, ſayes he, *and be enlightned, taſt and ſee how Gracious the Lord is.* Pſal. 33. This inward light of the ſoule is pleaſant and lovely; it is a flame full of comfort and delight, which diſcovers unto man daily more and more the nature of the Deity. As this light ſet up by God in mans breſt growes greater and greater. So (what may ſeeme wonderfull to relate) hee who is not capable of Augmentation, may finde growth in our underſtandings, hee may encreaſe, even God who is immenſe, without bounds and limitation, our eternall and mercifull Creatour.

The

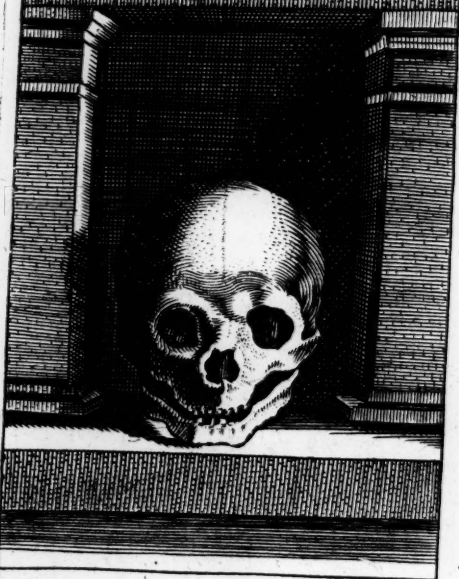
SYMBOLVM. I.

Lux interna.

Lucerna pedibus meis verbum tuum, et lumen ſemitis meis.
Pſal. 118.

Embleme. II.

A preparation to death



I am in a straight betwixt ~ two haueing a desire to depart & to be with Christ. phil. i. v. 23.

The ſecond Signe.

A promptneſſe or readineſſe to die. Set out by a Scull, the Motto that of St *Paul* to the

PHIL. 1. 23.

I am in a ſtrait betwixt two, having a deſire to depart, and to be with Chriſt.

BY the ſcull is ſet out unto us a mind prepar'd, and ever ready for what death ſoever. And *be ye, ſaith Chriſt, like unto men, that expect their Maſters returne from the wedding, that when hee comes and knocks, yee may open preſently unto him.* 'The Lord then knocks (ſo Saint *Gregory*) when, afflicting thee 'with ſome ſore diſeaſe, he denoun- 'ces the neare acceſſe of death, to 'whom we preſently open, if we en- 'tertaine him thus comming unto us *Hom. 13. in Evang.*

'us by ſickneſſe, with love. That man does not willingly open to the Judge thus knocking, who trembles to thinke of his *exit* from the body, when he ſhall be haled by his executioner, into the preſence of that God, whom hee remembers to have contemn'd whilſt he lived; the thoughts of ſtanding one day before him as his Iudge, this fills the ſinners conſcience with horrour and dread. But contrariwiſe, he whoſe mind is ſetled with the Anchor of a firme Hope, and ſecured with the Conſcience of his good works to man, and piety to God, that man opens without delay at Gods firſt knocke, he rejoyces that hee is now called to his deſired Haven of reſt, and for the glory of the future reward, even the everlaſting joys of the heavenly Paradiſe, he rejoyces even in the midſt of ſorow, when his eyes are water'd with tears. Why doe wee not *deſire then to bee diſſolv'd, and to bee with Chriſt?* This no doubt is farre better, then that the time of our ſad ſojourning here be prolong'd. He cannot dy ill, that hath liv'd well, neither hee dye well,

Phil. 1.
Aug. de doctrina Chriſtiana

well, who hath liv'd ill, whoſe life hath beene a continued practiſe of impiety and profaneneſſe. And what is that we ſo much feare ſhould be taken and ſnatcht from us? What is our life but a Scene of mockeries and follies, a ſea of miſeries? Be the ſhippe what it will wherein thou art carryed, bee it made of Gold or of Silver, of precious ſtones, or Wood, thou canſt not avoyd the fury of the waves which will beate againſt it, many rockes ſhalt thou meet with, on many a ſhallow or ſhelfe wilt thou ſticke. Bleſſed and happy is the man who hath ſailed over this Sea; Bleſſed is hee who is eſcap'd the danger of it, and is now in the heaven of ſecurity and reſt. If there bee any (as there are many) who in the middle or prime of their dayes are ſnatch'd out of this life by an unexpected death, they ought no more to complaine of this, then hee that hath ſoone and ſafely paſs'd over the Sea. Why then doe we feare death which is the end of our labours, and the beginning of our rewards: The ſentence of death is

paſs'd

paſs'd upon all fleſh, by him who is the Iudge of Heaven and Earth. None eſcap'd it in the former ages, and none ſhall avoyd it in thoſe that are to come. Many are gone the way before us, and wee muſt all follow their ſteps. Wee were borne with this condition, and are bound by this Law to goe whether all men go, to the Grave. Death is the end of all men, the bound which no man ſhall paſſe. It is a remedy to many who are afflicted with miſery; in that it cures them of their griefe, and tranſlates them to glory. It is the Godly mans wiſh. deſir'd by thoſe who are predeſtinated to everlaſting life, to theſe death gives a releaſe from ſorrowes, and ſets a period to griefe, and beyond which their calamities and misfortunes ſhall not paſſe. It would bee extreame folly, and madneſſe to reſiſt the decree of a moſt bountifull and gracious Lord, to deny the payment of that Tribute which all do pay, to covet that freedome which is granted to none. The Chriſtians Divinity is of a higher ſtraine, which teacheth us to have

death

death in our desires, and to enjoy our life with patience.

The *Swan* (if we may believe *Solinus*) in her life time is sadd and makes a lamentable noise, but at her death is joyfull and sings. The Elect do the same, while they live, they sigh and mourne, they rejoyce in their death, being assur'd, that they shall for ever rejoyce and sing with the Saints and Angels in the Quire of Heaven. *Lib de mirabil: mun.*

Wee read of a *Swan*-like song chanted by old *Simeon* not long before his death. *Lord, now lettest thou thy servant depart in peace.* Luke 2. And why do we lament and mourn, when the cottages of our bodyes are ruin'd and pull'd downe? For wee know *that if our earthly house of this Tabernacle were dissolv'd, wee have a building with God, an house not made with hand, Eternall in the heavens.* 2 Cor. 5.

First, Who will not rise with hast and speed from an hard bed? They onely loyter and delay, who being delicately entertaind with the softnesse of their warme Feathers, cannot

not easily forsake their downy nest. What? art thou sicke of this life? art thou afflicted in it? I suppose then to passe to a better, thou wilt be contented. Art thou in a good condition, and dost thou flourish with health and happinesse? It will not bee hurtfull to thee, then, if death put a sodaine period to thy life, least thy prosperity prove thy ruine, and procure to thee, as it hath to many, a grievous though late destruction. Therefore (as 'Tertullian rightly 'sayes) wee ought not to feare that, 'which delivers us from all our 'feares, and that is death.

God is mercifull to a man, releases him from a long torment, when he shortens his life, and makes it as it were but a halfe a spanne. Therefore that Generous and Noble Martyr, *Cyprian* hearing of *Valerians* decree against him (*Thascium Cyprianum gladio animadverti placet*, It is my wil that *Cyprian* dye by the sword) he hearing this, lifting up his hands and eyes to Heaven, said; *Thankes bee to God who is pleased in mercy to quit mee from the*

the bonds and fetters of this body.
'Saint *Ambroſe* wonders at ſome 'men, who when they were to dye, 'would rather be thruſt by force out 'of their priſon, then led out of it 'by faire entreaty. And what is 'there (ſayes hee) in this life but 'a continuall fight and ſtrife with Anger, Luſt, and Gluttony? *Chryſ.* 'is of the ſame minde with him, 'what plea haſt thou for thy ſelfe O 'man? Thou art invited to a king- 'dome, to the kingdome of the Son 'of God, and yet thou altogether 'delayeſt to come, and as idle per- 'ſons uſe to doe, thou doſt ſcratch 'thy head and yawne. What? if 'thou wert bound every day to meet 'a thouſand deaths, wouldſt thou 'refuſe to under goe them All, ſo 'that at length thou mightſt by them 'enter into Heavens joyes? And what wouldſt thou not doe, what paine ſo grievous, which thou wouldſt not willingly ſuſtaine for Princely honour, for a Diademe or a Crowne? Now ſeeing thou ſhalt one day raigne with Chriſt, as a King, wilt not thou, then fly from

Lib. de bono Mor.

Fn c. 1. ad col.

it

it, court death, expose thy selfe naked to the peril of a thousand swords, and leape cheerfully into the scorching flames? Nay, contrariwise thou mournest, because thou art to leave this vale of misery, and teares, and canst bee content to set up thy Tabernacle to dwell here, so that in the meane time thou mayst pamper thy flesh with delicacies and good cheare. Good God! what a madnesse possesses thy vaine thoughts, and yet in the meane time thou supposest death to bee the most terrible of all terribles. That which causes this folly, this vanity in our desires, are the delights of the flesh and earthly pleasures: for on the contrary he that grones under the burthen of poverty, and griefe, such a man with the Prophet *David*. desires *the wings of a Dove*, that so hee may flee away and bee at rest, being freed from all his miseries and distresses. It is with us Christians as with young Birds newly fledg'd, wee are loath to forsake their warme nests, but the longer they stay in it, the weaker they commonly prove, and more unable

for

for flight. Now this present life is as it were a nest compacted of mud and mosse; bragge never so much of thy stately buildings, and pride thy selfe in thy Palaces embos'd with Gold, and shining most gloriously with precious stones, thy phantie may swell thee to a high conceit of thy selfe for these, my reason tells mee, they differ nothing from the Swallowes nests, winter defaces these, time and death thy pleasures. The truth of this is confirm'd by that Golden mouth'd Father *Chrys.* 'All things (sayes he) doe fade and 'fall, and we with them, and for the 'most part the safer is our condition, how much our fall and dissolution is more suddaine. So the 'wise man, the just man is taken away, least wickednesse seasing upon 'his soule change it, being subject to 'alteration and decay. Hee beleeves not the resurrection of his body, who hastens not in his desires to passe to the Heavenly joyes from earths sorrowes and miseries. If a house totter in a storme, and threatens every houre to quash us with his

fall doe not wee ſpeedily forſake it? and if the ſhip we are in be in danger of being ſunke, in a tempeſt, what is more thought of, and more deſird, then a ſecure and quiet Haven? This world and all things in it are ſubject to ruine and decay: wee are toſſed here with the waves of affliction, and ſtormes of griefe; even as if wee were riding upon the maine ſea: Shall we not then think of an Haven of repoſe and reſt? Why doe wee not greedily deſire to goe to our heavenly Father? even to the place of bliſſe, where our company is deſired by them that are neare and deare unto us, thoſe glorious and happy Saints, who are ſecure and certaine of their owne welfare, onely carefull and ſollicitous for ours. O how happy and *bleſſed are the dead that dye in the Lord*? becauſe they reſt (as it were) in the boſome of the Lord, and they thus reſting their death to them is, but a ſleepe. So wee reade of *Stephen* when he was aſſaild with a ſhorme of ſtones, even in the midſt of ſo great a tumult and noiſe of his enraged

Apoc. c. 1 19.

Acts 7.

enemies,

enemies, the Text sayes that *He fell a sleepe*, hee slep't in the Lord. So Our Lord and Saviour speaking of his beloved *Lazarus* uses these comfortable words. *Our friend Lazarus sleepeth.* So *Moses* the servant of the Lord breath'd out his last breath where and when his Lord commanded. And as a loving Mother kisses her tender infant sleeping in her bosome, and afterwards lays it downe softly in it's Cradle to take its rest; so there be some who holding close to the Scripture phraise, stricke not to say, that *Moses* was dandled (as it were) by the hands of the Almighty, was (if wee may so speak) with a kisse and embrace layd to sleepe in *Abrahams* brest. The Psalmist in a manner insinuates thus much, *so hee giveth his beloved sleepe.* And this gift is an inheritance which comes from the Lord, a blessing which he bestowes onely on his Elect. Thrice happy are these soules who thus sleep in death, *Yea from henceforth* (saith the spirit) *that they may rest from their labours*, for their workes doe follow them, as

Jo.11.11.

Deut.34.

127.Psa.3.

servants doe their Master, sons their Father, and Nobles their Prince; they follow them to Gods Tribunall, they attend them to the high Court of Heaven, where will bee admittance only for so noble a train. Whosoever therefore is predestinated to life, hee will commend death as the onely remedy to ease and sweeten Natures griefe, because he knows there is no other way to passe to heavenly joyes; and for that such a man is alwayes prepared for death, he thus reasons with himselfe.

2 Why doe I tremble at the name of Death? why should I feare to dye? I doe but walke that way, I tread but that common and beaten path, which my Fathers and all men have trod, why then should I alone desire that priviledge, which as yet has beene enjoyd by none? I will then doe that willingly, which, will I, nill I, must bee done. I know whatsoever is undertaken with a willing mind, the burden that attends it is lessend, if not quite taken away, and where the cheerfulnesse of the will comes, there the vexation, which necessity

neceſſity commonly brings with it, findes no roome. Neither have I any juſt cauſe to decline or ſhrink at Death, ſith by the meanes of it I ceaſe to be that which I unwillingly am, and that is mortall and ſubject to corruption, I receivd this fleſh, wherewith my ſoule is clad upon theſe termes of reſtoring it (when it was demanded) to its Lord, and I will therefore reſtore it cheerfully, knowing that I ſhall at the Reſurrection receave it againe with an addition and encreaſe of glory. As yet I am detaind from the ſight of my God by meanes of thoſe delayes which Mortality does enforce, and which are but a *præludium* to a better life. For that laſt houre which moſt men ſo dread and feare, is the beginning of that day which ſhall laſt for ever. When a man then is upon his death bed, and feeles the night of death approaching: Let him ſolace himſelfe with theſe words There will come a day which will redeeme me from the darkſome priſon of the Grave, and reduce me to the comforts of everlaſting life. I

will therefore cheerefully and most willingly goe out of this world in assurance that I shall bee admitted into a better, with what great joy shall I entertaine that gladsome day, wherein I shall bee assign'd to my proper home, (here I am but a stranger) and wherein I shall bee snatch'd from the fetters of my body, and snares of the flesh to an everlasting inheritance in the heavenly Paradice? I confesse, O Lord, the guilt of many and great sinnes wherewith my Conscience is stain'd, yet this is my comfort, that thy Mercy is like the great Ocean, wherwith the earth is bounded. Into this Ocean will I throw my selfe with boldnesse and confidence, when I finde my thoughts dejected, and feele deaths approach, being assaulted by its forerunner, a mortall sicknesse: Thus casting my selfe into the bosome of the Almighty, and throwing my soule into the Armes of his Mercy; I shall quit my selfe of all the bands of this life's sinfull misery: And in an holy subjection to Gods will, I wish that death would

would haſten his approach; whenſoever hee comes and knockes at my doore, he ſhall finde me willing and prepar'd to entertaine his meſſage, and ſo to reſt from my labours. I am no ſuch an enemy to quiet and eaſe, as to refuſe after the toyleſome working dayes of this life to keepe Holy-day, and to ſolemnize an eternall Sabbath with God and his holy Angels in heaven. And why ſhould I not *then* rejoyce with gladneſſe *when* I ſhall cloſe the dayes of this ſorrowfull life, which is nothing elſe but an Ægypt of Calamities, and ſhop of miſeries? *when* I ſhall cut off that Yoke the world calls fortune being no more ſubject to caſualties and vexations, and troubles, and begin a day which ſhall not bee ſhut up with night but be freed from all gloomy juſt and darkneſſe.

Moſt welcome will that Meſſenger be whom the King of glory ſhall ſend unto me to ſummon me out of this world, & to releaſe me out of this dark priſon to enjoy everlaſting felicity, being looſn'd from the fetters of mortality, I then ſhall be enabled to per-

forme thoſe holy duties, which I could never doe ſo long as I was clogg'd with the burden of my fleſh. The Bird needs no ejectment, but ſpeedily flyes out, ſo ſoone as ever the Cage is open'd; even ſo I being long ſince cloid with the toyles of this life, moſt willingly (when God ſhall call me) will take my flight to thoſe large and pleaſant fields of immortall glory: I am ſolicitous about the place and manner of my death, but of the time altogether careleſſe: whether I dye to day or to morrow, this weeke or the next I, care not. His will bee done, who made me and all things of nothing. The will of God is my rule, according to which I ſquare my deſires and proportion my thoughts both for life and death. No ill can bee fear'd, or expected from him, who is goodneſſe it ſelfe, and the Author of our life and ſalvation. And may not the Potter doe what he liſts with an earthen Pitcher, may he not break it if hee will, or poliſh it upon the wheele? I am an earthen Veſſell made by the hand of that great Ce-

leſtial

celliall Potter, be it spoken with Reverence) shall I then complaine and whimper when hee that fram'd and fashion'd me, shall crumble me into dust, that he may cast me into a new mould, and turne my misery into joy, making me for ever blessed and happy? Is it his will I should spin a longer thred of life? I am content to doe it, so long as he is pleas'd to will it: Is God willing I should dye and be gathered to my Fathers? my will joyfully meetes with his, and I desire that death may arrest my body without all delayes. I would not live a moment longer then God pleases.

My beginning is from God, and he is my end, the end of my Hope, and whatsoever hee shall send and think fitting for mee, I will entertaine and receave it with a cheerefull alacrity, imitating herein Saint *Paul* who thus sayes of himselfe, *Christ is to me an advantage both in life and death.* My heart is enflam'd with the love of thee O my God, and I desire to be more enflam'd: Let my heart bee melted with this fire of Phil. 1.

love. No creature (O my most deare God) besides thee can make mee blessed, or any way happy: And when shall I appeare in thy presence? when (O my God) shall my winged Soule fly away from hence to thee, and be at rest. I follow thee, Blessed Saviour, I follow thee in my desires, which then are most earnest, when I come nearer to thee in any bodily griefe or Sicknesse. Neither ought these desires to seeme strange in a good Christian; for as a Physitian (saies *Theophylact.*) when he sees his patient loath that diet be prescribed, and refuse to drink his potions he first tasts of them himselfe, that by his example he may induce the sick man to admit of his Physick, so Christ our blessed Saviour, himselfe first drank of Death's bitter cup, that wee his Servants, his redeemed, his followers might not bee afraid to pledge him but looke death in the face with that undaunted cheerefullnesse which becomes those who have God for their Father and Christ for their

Redeeme

Redeemer. And now Christian Brother, although thou art of a fearefull nature, strive to excite and raise thy fainting Spirits with these or such like Divine expressions. Be speake God in the words of the Prophet *David*, and say with an emboldened confidence, and with a spirit unappal'd with the feare of Death, *I will receive the Cup of salvation and call upon the name of the Lord.* The Cup indeed is bitter, it hath Wormwood in it, but my Saviour hath sweetned it, having first drank to mee of it when he suffered upon the Crosse for my sinnes. That Cup is Deaths fatall potion which Christ tasted willingly to purchase our salvation, and all must drinke of it without exception. All men must, why then should *Falone* refuse it? who ever hee bee whether Prince or Peasant, Bond or free, that hath entered upon the Stage of mortality, and hath begun to act his part in this lifes sinfull Tragedy, he must necessarily have his Catastrophe, he must have an end that he Psal. 116. 12.

he may begin to Act a better part in the Theater of heaven, and beginne a new life which nver shall have end. Hence then all vaine and idle feares, A way all vexing griefe and tormenting sadnesse. *The Cup which my* Heavenly *Father* puts into my hand, which Christ has temperd with his sweetnesse, and drank deepe of it, shall I not drinke off that; I who am mortall, whose composition tends to ruine, shall not I make it my study and a part of my daily businesse to learne to die? wee read that when *Alexander* and the Madonian lay sick of a desperate disease, and some of his friends who were too scrupulous had suggested to him that his Phisition by name *Philip* intended to give him poyson in his Physick, The King when hee beheld *Philip* comming with his potion, he raised himselfe upon his Pillow, and thus entertained his Physition, with one hand hee gave him his friends letters to read; with the other hee took the potion from

Phylip

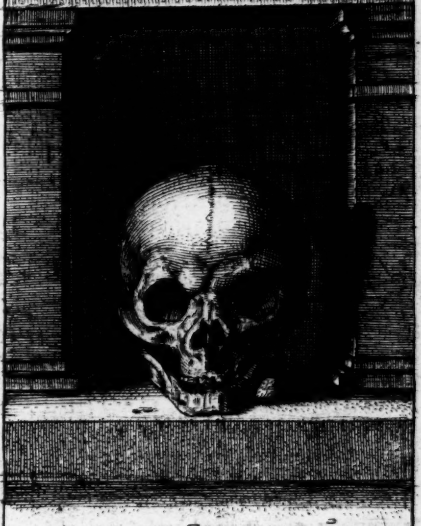
Philip, And putting it to his mouth hee fixed his Eyes upon the Phyſitians face, knowing that if guilt were in his Conſcience, it would diſcover it ſelfe by the ſpeaking bluſhes of his countenance, and when he was fully ſatisfied, that no miſchiefe was intended by his Phyſition, whoſe face ſpake him not guilty, in that it was not ſtain'd with a bluſhing confuſion, the King with great confidence drank up the potion. Thus by Gods grace will I do in this lifes pilgrimage, my Ieſus, my Phyſition, and my ſweet Saviour hath prepard and temperd for mee a Cup, which will caſt mee into a long and ſweet ſleepe: whilſt I drink of it, I will faſten my eyes upon his, and fix my looke upon the gratious countenance of my Crucified Lord: Inthe which I may read written in the bloody Characters of his paſſion his exceſſive love to mee, and then with a Martyr like and cheerfull ſpirit, I vvill drink off the potion, vvhich the more bitter it is, is better for us and the more vvholeſome. By

By this meanes deare Christian Brother, may the sting of Death be blunted, the force of his blow weakned, and Death it selfe may be conquer'd, if wee arme our selves against it by holy meditations, if it be often thought on, and never feared;

The

SYMBOLVM. II.

Promptitudo ad mortem.



Coarctor autem e duobus: desiderium habens dissolui, et esse cum Christo.

ad Philipp. Cap. 1.

Embleme. 3.

Frequenting of the Sacrament

This is the bread which cometh downe from heaven, that he which eateth of it should not die, Iohn. 6-56.

The third Signe.

A frequent use, or receiving of the Sacrament of the body and blood of our Lord: Set out by a golden Cup with these words taken out of the.

6. IOHN 56.

This is the bread which commeth downe from Heaven, that he which eateth of it should not die.

WEE reade in the [illegible] that the primitive Christians, who were converted to the Faith by Christ and his Apostles, were not daunted by the fury of the

their Enemies, not discourag'd in their profession by their persecutors malice but *continued* (as the Text speakes) *in the Apostles Doctrine, and fellowship and breaking of Bread and Prayers.*

And it is observed by some that when the religious custome of frequenting the communion flagg'd and ceased. Then that fervency of Spirit and ardor of love grew could, Then that Sanctity or holinesse began to decay which before shined in the lives and Actions of those Christians, who were burning and shining lights in their example and practice of all holy performances, here the Divell bends all the force of his endeavours, in this one thing he labours with all his art and cunning to hinder as many as hee can from the frequent use of the Eucharist or holy Communion. And good God how many obstacles, how many lets and impediments hath he invented, how many rubbs has he laid in our way to retardate our intentions and stop the progresse

of

of our devotion, sometimes he shaks our Faith with the blasts of doubting feares, when this suggestion succeeds not and takes no effect, then he colours his Tentation and suggests to our soules that great reverence wherewith we should come to these reverend and holy mysteries, and that the seldomer we come, we shall tast and find a greater sweetnesse in them. At other times hee propoſes to us the example of others who seldome communicate, and yet are thought good Christians. Againe sometimes hee stires up his Instruments to vex and disquiet us with opprobrious speeches, that so he may prevent and hinder us, sometime he presseth our thoughts with the lumber of worldly businesse, or troubles our heads with vaine and wandring thoughts and afflicts our hearts with the anguishes and terrors of a guilty Conscience, if all these will not doe, then he stirres up in us strife and hatred against our friends and Neighbours, by all which meanes he detaines our soules from

from all love and affections to God and holy duties, and makes our preparation to the Sacrament hard and difficult, and full of paine and vexation. Some he deceives thus, hee perswades out of a pretence or shew of Religion to deferre that which they know ought not to be omitted. Thus this Grand Impostor being of a Serpentine nature, winds and turnes himselfe into divers shapes and trickes, sets upon us with his cunning wiles and delusions. And hence it is that delay followes upon delay, and one good purpose and resolution upon the neck of another; whilst wee deferre from day to day, from weeke to weeke, nay from yeare to yeare to come to Christ in this heavenly Supper, nay which argues our wickednesse and sinfull corruption, we seldome come to this banquet but when we are driven and forc'd to it by the Lawes compulsion.

We find Recorded *Luk* 14. that *a certaine man made a great Supper and bad many*, and sent at supper-time

Verse 16.

time his Servant to say to them that were bidden *Come for all things now are ready. And they all with one* mind began to make excuse.

One said hee, *had bought a farme*, another Oxen, a third reply'd *that he had maried* a Wife. No man is at leisure when he is to come to Christ, who is lively represented in the supper of the Euchariſt. To pretend the care of Wife and Family is an excuse that carries with it some plausibility, yet indeed it is attenced with great folly, shall we not for one houre lay aside all worldly thoughts and distempering cares, the care of our Farmes, Oxen, and Wives, and what else is deare and precious to us, that so we may the better imploy our selves in the study and performance of those things which concerne the eternall good and welfare of our soules.

If wee were call'd to plow or to some such toylesome worke, there would be some reason for it, if wee should choose rather to sleepe then digge: but being invited to sit down

at

at a feast with Christ, where wee have none other food but his owne body and blood, to withdraw our selves from this banquet, to shunne this Feast is certainely a signe of an impudent madnesse.

If wee did fly from an angry God wee should shew that we descend from *Adams* race and lineage, but to flye from an appeased and mercifull God, from a God that invites us with all love and sweetnesse to his Table adornd vvith heavenly dainties, to turne from so good a God, is the property not of men but beasts. But that our excuses may not vvant their varnish and colours vve do not palliate and cover our faulty Idlenesse vvith filthy and illegall pretences, vve pretend not our Thefts nor the foulenesse of our Adulteries, to be the cause of our abstaining from this heavenly Feast: but our excuse is fram'd and built upon colourable and honest things. For it is no sinne to marry nor to take care for ones Family, to buy Cattle and purchase Land is a point of good Husban-

Gen. 3.

Husbandry: But I pray tell mee, what good will all these things doe thee, what profit wilt thou reape by them, if in cleaving to these thou looseſt God thy chiefeſt good, and endangereſt thy ſalvation? Wee muſt take care when we pamper the body, that we ſtarve not the ſoule, and he that purchaſes a Farme or buyes a field with the loſſe of heaven is a worſe foole, then he was of whom we read in the Goſpell, who cared more for a full Barne then hee did for God.

When wee are Invited to dine or ſup with ſome great man, we lay aſide all buſineſſe for that time, and whileſt wee converſe with God the King of Heaven and Lord of the Angells at this ſupper of the holy Euchariſt, Farmes, and Oxen, and Wife are to be neglected, all buſineſſe and worldly cares are to bee ſilenc'd and ſuppreſſed: yet we often times proceed to that impudent bouldneſſe, that we feare not to ſay wee cannot come, we ſhould ſpeake more truly in ſaying, wee will not,

ſo

so long as we persever in this bold Impudence, can wee hope to purchase Gods favour, or taste the sweet of his goodnesse? Ah wretched soules! miserable men that wee are, hurtfull to none more then our selves, wee freeze with could and yet shun the fire, sick wee are and contemne him that can cure us, and the more need wee have of a Physition, by so much the lesse wee feele and are sensible of our malady and sickenesse.

Exod. 16. Wee loath sweet *Manna* and hunt after stinking *Onyons*. God in times past commanded the Israelits, *to gather Manna every day*, but *to rest on the Sabbath*: And wee (God be praised) have our Manna far more precious then that of the Israelites, We have the word and his Sacraments; this Manna wee may freely use so long as wee have breath in our Nostrills before death surprise us, and our soules be transfered to enjoy an eternall Sabbath with God and his holy Angells. But poore deceived Wretches wee fol-

follow our first Fathers steppes; *A-*
'*dam* [sayes *Gerson*] would not,
'when he might eat of the Tree of
'life, justly therefore was he puni-
'shed, afterwards he could not when
'he would; even so wee whilst wee
may, will not accept of mercies: and
herein we betray our proud and con-
tumatious Arrogancy, wee post and
fly with all hast to rich mens Feasts,
but wee are hardly drawne and that
seldome to the Table of Christ, wee
are not more drousie and lesse active
in any one thing, then in that which
is the maine, even our soules salva-
tion.

In other matters wee shew an
active agility, in this only a senseles
and dull stupidity which that God
Almighty may correct and amend
in us, he sends us to the Ant, an ex-
ample of Industry and diligence; *Go*
to the Ant thou sluggard, Behould
her mayes and be wise. She by the
very guidance and Instinct of Na-
ture, knowing that food is not to be
got in Winter, gathers her food in
Harvest and prepares her meat in
Summer.

Prov. 6.

Thus

Thus ought we to doe with more care and circumspection of thoughts out of a religious providence and prospection to our soules good; should provide in the Summer of our flourishing youth, in the Harvest of this life, that *viaticum*, that spirituall food which may bestead and comfort us in the Autumne of our old Age, and in the could winter of Death.

Christ Commends unto us this Immortall food, where he sayes; *He that eateth of this Bread shall live for ever.* Jo. 6. 51.

This bread is his body crucified upon the Crosse. He that feeds on this bread by the mouth of Faith, applying to his soule for pardon of his sinnes, the merit of his Saviours death and passion, that man shall never see death, shall escape damnation. And they that are predestinated to Eternall life doe labour for this heavenly and soule quickning food, more then the Glutton does for delicacyes, *whose Belly is his God.*

Christ when hee gave us this vitall bread

bread, this precious morsell, charging us to communicate oft, when he said *Doe this* &c. intended not it should be slighted with a prophane neglect. Our ordinary food, our daily repast, keepes the body in life and strength, which otherwise by meanes of our naturall heat would be impay'rd and presently consum'd. No lesse but rather greater vertue is in this blessed Sacrament of Christs body and blood, by meanes of it, the life of our soule is preserved, which otherwise would be wasted by that devouring heat of our impure lust and concupiscence 'which rages in the best; Therefore *Innocentius* his Counsell may 'here take place. We must beware '(sayes he) least by deferring too 'long to receive the blessed Sacrament, the food of life, we incurre 'the hazard of eternall Death, St. '*Hilary* gives us the same advice; 'Let us feare least being abstracted 'or separated from the body of 'Christ (i.e. never communicating with the faithfull in the holy 'Bucharist) we be hereafter severd

and banished from God our Saviour ‘we that never cease to sin should ‘never cease to partake of the holy ‘Communion: But this is our malady, this one thing is our chiefe let and impediment, Rather then wee will cease to sin, wee forbeare to come to the blessed Communion; We had rather desert this heavenly Table then shake hands and bid adew to our petulant wickednesse. wee are unwilling to be led sweetly, as it were by the hand from our pollutions and impurity, to an holy conversation and practise of piety. Wee beleeved once the lying Serpent perswading us that we shall be Gods, but we give no credence, no beliefe to God, assuring us that if we frequent this cælestiall banquet.

Wee shall be converted and changed into his divine nature, through the Sanctification of his blessed Spirit. Consider what Christ promiseth *He that eateth my flesh and drinketh my blood, dwelleth in mee and I in him*: Wee heare Christ promising, but we do not readily beleeve him.

Joh. 6.56.

Christ

Christ. commands us to *doe this in memory*, of his death and Passion upon the Crosse. And no doubt his will is that we often do this: We conceive that his præcept is equall and just, but we contrary to what Christ intended, will not perswade our selves, that this Commemoration is often to be celebrated. All the ancient holy Fathers advise us in their writings to come often to this feast. Their Counsaile does not displease us but our Corrupt and vitious custome prevaile with us. All the holy Martyrs and Confessors in the Primitive times have shind before us in their Godly example, inviting us to the practise of those Saint-like and Religious duties.

The sight of their piety shines in our eyes, but we will not conforme our selves to them by a Godly imitation of their vertues.

But to discover farther the corrupt perverseneſſe of our natures, let us put case, That as oft as A man received the Communion, he were to receive withall a thousand

Crownes: If this condition were annexed to his duty, there were no need of any Rhethoricall expreſſions to allure him, thoſe Arguments dreſſed in Gold would command his obedience by a ſweet force and unreſiſtable violence.

On theſe termes of conjuring, we ſhould rather want a ſtaffe to keepe the rude multitude off, then a goade to prick them on. Oh the blindeneſſe of man, we cannot ſee Gold but our affections are inflam'd with a love and deſire of it, becauſe wee conſider not that mine that rich treaſure which is wrapped up and onteinedhidden in the bleſſed Sacrament, therefore it is by us entertaind with neglect, and vilified, That vaſt maſſe of Gold in both Indies compard with this unvaluable Jewell, is but dirt and mudde.

It is beyond the pitch of the ſublimeſt uuderſtanding to ſet upon it a true value and eſtimation. For by vertue of this holy Euchariſt (or Chriſts body and blood crucified, repreſented to us in it) our ſins paſt of what nature or degree ſo ever are blotted

blotted out of Gods booke, sins to come are prevented, the strength of our imbred vitious corruptions is weakned, our understanding is enlightned; Our will and affections stirred up and incited to the desire and love of God and goodnesse, our conscience is cleard being disburthened of its heavy load: And by meanes of it we are furnished with spirituall Armature against the Devill. It corroborates our Spirits, that we faint not in adversity; It sustaines and supports our natures that wee fall not in prosperity. It confirmes us in the way of Godlinesse with constancy and patience, Lastly by the holy Eucharist we receive a pledge of future glory, and by it we get a rich purchase, the contempt of death, and desire of heaven, the moderation of affections, and loathing of our vices, and a love of vertues, the victory over our selves, and perseverance in good workes. But one may object, I dare not come by reason of my great pollution, my thoughts are vaine, my heart is uncleane, and not w[illegible]rd

with the love of God, therefore I dare not come to the holy Communion.

This excuſe is either bad or to no purpoſe; for the more wicked thou art the leſſe is thy acceſſe to it to bee deferr'd. Art thou uncleane, come firſt bewailing thy ſins.) The Euchariſt is a pure and living fountaine, it will waſh away thy ſtaines, Art thou ſick, come, for it is the only medicine and Antidote whereby the maladies and diſeaſes of thy ſoule may be cured.

Art thou pinch'd with an holy hunger after righteouſneſſe. Come for the Euchariſt is the bread of Angells. Is thy Soule benumm'd with a deadly chillneſſe, with a Lethargy of ſin? defer not to come for the Euchariſt is ſuch a fire, ſuch an heavenly flame, that will warme thy ſpirit and enflame it with devotion.

Do thy ſpirituall Enemies, the Diveſl or the Fleſh moleſt and vex thee, diſtruſt not but come, for here is an Armory, out of which thou may'ſt fetch weapons to wound and ſubdue

subdue any of thy Ghostly Adversaries. Art thou sad and consumd with wasting griefe? Here is Wine that maketh glad the heart of man. Desirest thou delicacies? certainely there are not better then these which are exhibited in this banquet, and cheares the heart of Kings. Art thou in love with thy heavenly Country, dost thou long after it in thy desires, and art thou moving to it? Behold here is thy *Viaticum*, thy provision for the way, more costly then that was which *Elias* had in his passage to mount *Horeb*. If Christs Garment had such virtue in it, that being only to touch'd, it could stop an Issue of blood, what efficacy, what power may we conceive, to be in his body, when it is received and applyed by the hand of faith.

But you may say I am unworthy to partake of that divine food, neither can I afford or give that reverence unto it, which is meet. I beseech you deare Brother let us not cover and cloake our sloathfulnesse with a colourable pretence of Reverence.

Part. 3. 2. 80. Art. 10 and 3.

'It is better (sayes *Aquinas*) to 'approach to this banquet out of 'love then out of a fond feare wholly to abstaine from it. St. *Amb.* expounds that Petition of the Lords Prayer; *Give us this day our daily Bread*, to be meant of the Supper of our Lord: If it be daily Bread, why 'receivest thou it but once a yeare? 'Receive that daily which being 'received will profit thee. So live 'that thou maist be fitted to receive 'it daily, for he that is not fitted to 'receive it every day, is unworthy 'to receive it after a yeares space, 'when he has taken a surfeit in sinn 'and wickednesse. For as St. *Amb.* 'In another place, if as often as the 'blood of Christ is poured out (hee 'meanes the Wine in the chalice, 'which is a signe of his blood) it is poured out for the remission of sins, It concerns mee to accept it ever, 'with joy and thankfullnesse, and that 'my sins may be wiped out and par- 'dond. I that alwayes wound my 'soule with sin, ought alwayes to ap- 'ply to those wounds a medicine. 'Gemmadius Massiliensis determines

lib. 5 de Sac. c. 4.

lib 4. de Sac. c. 6.

'mines this point well.

'I neither praiſe nor diſcommend 'the Art of thoſe who receive every 'day the holy Eucharist, yet I ex- 'hort and perſwade all Chriſtians, 'having firſt ſubdued their affecti- 'ons, and repented heartily of their 'ſins, to communicate each Lords 'Day: Hee that comes with a 'mind not infected with the love of 'ſinne, that man comes prepared.

And who ſo caſts off all affections to his former ſinnes, that man ceaſes to hate and begins to love God. Surely he is moſt ungratefull to his maker, who for his ſake, and in obedience to his Command, will not throw away and caſt out the poyſon of every peſtilent and foule affection, that ſo he may come prepar'd to the holy Communion, with thoſe that will not do this, God is highly and deſervedly diſpleaſed; as appeares by that parable of the great man that made a Feaſt and invited Gueſts who would not come, I *ſay unto you*, (ſaid that Mr. of the Family) *that none of theſe men ſhall taſt of my ſupper*, what Lord? not Luk 14.16.

taſt of thy Supper? why they are thoſe that will not come and taſt of it, and doſt thou Judge this to bee a fit puniſhment for their obſtinate Rebellion? ſo it is. Their doome proceeded out of their own mouths, They ſaid, they will not, and God ſayes they ſhall not. Thus by their ungodly and rebellious will they ſhall be puniſh'd. When the City of *Samaria* was ſtraitned with a ſore famine, which threatned a generall deſtruction, And *Elisha* promiſed, that within a few dayes, there ſhould be great ſtore and plenty of corne and other proviſion one of the lords of that City ſcoffing at his prediction, anſwerd: *Though the Lord would make windowes in heaven, could this thing come to paſſe?* to whom *Elisha* replyed, *Behold, thou ſhalt ſee it with thin eyes, but ſhalt not eate thereof.* It happend to that proud Lord, as the Prophet foretold And thus at this day are many puniſhed, They ſee abundance or good ſtore of this holy bread in the Euchariſt, but they eat not of it. And thou, cold Chriſtian, whoſe heart

is

is frozen with hatred and malice? thou who now contemnest Gods Ordinance, thou shalt see the bread upon the Table, and the Wine stand by it, but God will not give thee grace to drink of this or taste of that. Thou shalt see and heare of many who have beene refreshd by this heavenly banquet, whilst thou in the meane time art starved and famished. Because thou hast excluded thy selfe, thou art debarred from comming to Gods Table, by which thou mightst have beene plentifully fed and satisfied. However it bee thus with the ungodly and wicked, yet those that are predestinated to eternall life, that are the genuine and true sons of God, count it as a marke of Gods high displeasure to want this heavenly bread, and therefore they neglect no opportuniry, omit no occasion, whereby they may obtaine and purchase it, for they are not Ignorant, that the most provident Creatour hath allotted its proper food to every creature, as to Eagles birds, to Lyons wild beasts, to the Horse Oates, to an Ox Hay,

to

to sheepe Grasse, to the Whale fishes, to man bread that comes out of the Earth, but to those that are his Sons by the grace of Adoption, hee hath appointed better food, that is bread from Heaven.

This heavenly bread, this bread of Sons, this bread of Angells, Gods adopted Saints for the most part receive with an ardent desire, with most submissive reverence, and with that affection which becomes Gods beloved Children, who had rather shew themselves to be Gods sons by immodest piety, then appeare to bee his Enemies by an impious modesty.

If to any ones conscience, who is in the number of the prædestinate, Christ should thus speake by the still voyce of his spirit, whilst he is receiving the holy Sacrament.

Consider seriously with thy most collected thoughts, what and how great things I have done and suffered of my meere love to thee, to expiate thy sinnes. Lift up the Eyes of thy soule, and behold with good attention the thornes that peirced

my

my head and the many Sorrowes that rent my heart. My body was wounded with whips and nails, but my ſoule received its wounds from many great and unſufferable Injuries. For thy ſake I had almoſt in the garden felt deaths ſtroke, There the laſhes of my inward griefs did anticipate the whipping of Herods Souldiers. Thinke not with thy ſelfe what I ſuffered from my foes, when ſuch heauy ſtrokes were laid on me by my freinds. Thou Knoweſt upon how hard a bed I dyed for thee. If thou hadſ't not find I had not ſuffered. My loue (that thou mayſt underſtand the greatneſſe of it) moued me to undergoe the moſt bitter and Ignominious death, but none could be found more bitter and Ignominious then that I did ſuſtaine for thee the death of the croſſe. Behold I, I, who am the ſon of God haue died for thee, poore ſinfull man, and if that death had not beene ſufficient, I would not haue refuſed to dye a thouſand times more to haue redeem'd thee from the power of death and Hell. But

what

what wilt thou doe for mee if thou desirest my loue should continue and abide in thee, answere it with the like affection, and as I loued thee so loue mee againe. I loued thee to death, my loue nailed mee to thee crosse, but tell mee how far shall thy loue cary thee? when Christ our louing redeemer shall thus bespeake the conscience, what man, that is predestinate, will not returne this answer, drowning first his cheekes with *a flood of teares; O my deare Saviour, my most loving Lord, I will loue thee euen to death, yea to the death of the Crosse, if thou shalt be so pleased to call me to it. And O my Iesus, my most sweete Jesus, would to God I might be so honoured as to dy for thee but what am I that I should think my selfe worthy to dy for thy sake to set forth thy praise, and to aduance thy Glory; And how great is thy loue, oh my life and joy, which moued thee to suffer so much alone and to dye for mee?* Such heauenly dialogues, such holy sighs and groanes are wont to be

the

the Colloquies that passe betweene Christ and the soules of Communicants, who are his elect ones, his Sons and Servants. And by such inward and familiar discourses, is God united Intimately to their soules. And for this cause we make a frequent receiving of the holy Eucharist, a sure and Infallible signe of prædestination. If wee come to that sacred banquet with due preparation, with hearts purgd from all rancour and malice, and adornd with faith and godly purposes of new obedience, But for all that is taught us in Bookes and out of the Pulpits, the greatest part of Christians are so lull'd asleepe and besotted with an evill custom that neither examples of the godly, nor admonitions of Gods Saints can stir them up and mould them to a more frequent use of the Sacrament. Poore soules such men are to bee lamented with teares, whose hearts are so flinty, whose breasts are so chill'd and frozen as it were with Infidelity, that they shun this bright shining and most glorious Sun, not considering

that

that they are deluded by the craft and subtilty of Satan who labours by all meanes possible to extinguish the fire of divine love in us, that wee being as it were stiffe, with could with the want of love to God, may live like dead men, and dye in our sinnes, and never come to the land of the living, but hee that loves Christ with an ardent affection, desires nothing more then to bee where Christ is so sayes *Cassiodorus*. Wee may laugh at him for folly and Ignorauce, who sayes he loves his friend, yet desires not his presence.

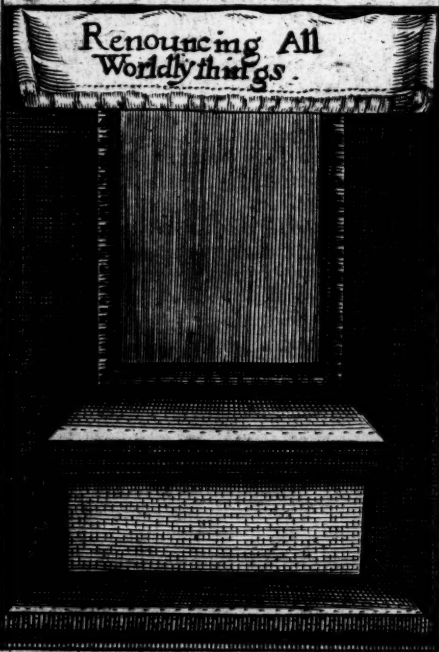
The

SYMBOLVM. III.

Frequens Sacramentorum confessionis et cõmunionis usus.

Hic est panis de cœlo descendens, ut si quis ex ipso manducauerit, non moriatur. Ioan. 6.

Embleme. IV.



*What things were gaine to me
those I counted losse for Christ
philip 3. v 7*

The fourth Signe.

The Renouncing and leaving all things, for Chirst: set out by this Symboll. An Altar naked and uncoverd. The words taken out of the

3. PHIL. 7.

But the things which were vantage (or gaine) to me those I counted losse for Christs sake.

OVR blessed Saviour proclaimes by his holy Apostle; *Hee that forsaketh not all things that he possesseth, he cannot bee my Disciple.* Hee hath commanded us to renounce all, hee hath perswaded

us

us to renounce all, hee hath perſwaded us to leave all (to wit, in our affections) and to follow the example of his holy life, adhering to his Heavenly Doctrine. So let every one whoſe high-borne ſoul ſpeaks him to be of a more noble ſtock then to cleave and ſtick faſt in his love to things of the Earth Let every Chriſtian ſay out of a ſetled Reſolution, I had rather be moſt ſharply pinched with poverty, then in the leaſt manner ſhew my ſelfe to be Gods enemy. I had rather be ſpoild of all my Goods, then want his ſoule ſaving grace, poverty hath beene the cauſe that many have turn'd rich Merchants. not of fine ſilke, nor of ſweet and coſtly ſpices; but of Heaven and happineſſe. *The Kingdome* of heaven (ſayes our deare Saviour) *is like unto a Merchant man, ſeeking precious Jewells, and when he had found one, hee went and ſould all that he had and bought it.*

That Merchant thought it not a loſſe but a great gaine, to looſe all his wealth and ſubſtance. Indeed hee

was

was no sooser but only a seller, because by parting with his money he purchas'd a gemme of great price and value. He gave to Christ in his poore members a little earthly trash, and for this Christ gave him an Acquittance under his hand to repay him in mercy with the reward of heaven. Hee contemned his Gold, and had eternall glory in pawne for it.

He was ready, if God had beene so pleas'd, to have forsaken all his Lands and possessions, and for this willing readinesse and subjection to the will of God, hee has gotten a Kingdome which hath no bounds, being Insinite and without all extent and limitation.

'Hee that has a Jewell in his possession (sayes Chrysostome very 'well) knowes himselfe to be rich, 'although it be unknown to others, 'by reason that his Jewell is hid or shut up in a bagge. So it is with a faithfull Christian, he knowes himselfe to be in a happy state, although the men of the world think otherwise from whose eyes his faith and inward

ward vertues are hid. To speake truly, we were sent by God into this world, to negotiate, not to spend our time in florh and riot; and there is none so poore and indigent, but may do as that Merchant did, he may make a purchase of Jewells which are inestimable, not to bee prizd or valued.

Hee that hath gotten Christ hath all things, hee has God for his friend who is all in all; A God of mercy and bounty who seeks us when wee are lost, and desires not 'our goods but only to save us (as 'St. *Aug.* sweetly meditates) to be-'stow upon us the riches of his mer-'cy and goodnesse.

Neither is there any that so abounds in wealth and large possessions, but that hee may without feare of losse throw away and disesteeme all those, to procure these unions, these gemmes of Gods grace. Yet this Merchandise, this trading for Grace, exacts not of us, that actually wee leave and forsake our riches, but that we be in a preparation or readinesse of mind, if need be,

to

to part with them. The manner of this Negotiation is not to expend all our money, to give away our meanes in a lavish and prodigall profusneſſe, but to be ever reſolv'd with full purpoſe of our hearts rather to have mercy or our ſoules ſav'd, then by ſparing our money to bring them to eternall woe and miſery.

A good and faithfull Chriſtian had rather bee a beggar then Gods enemy. We muſt not lay downe our ſoule for our money, but our money for our ſouſes, eyther by a voluntary or free contribuction of it, or by our patient ſuffering, when we are forced to leave or looſe, our Mammon. And hee that can doe this, reſigne up his will to his heavenly Father, and relye upon Chriſt for the pardon of his ſinnes, that man is prædeſtinated, and is in the number of thoſe that ſhall be ſav'd. And not only the Doctrine of the Apoſtles but even reaſon it ſelfe moves and invites us to this. The Story relates of one *Stilpon*, to whom when his Country was deſtroy'd Stilton.

ſtroy'd, his Children ſlaine, his Wife taken from him, and hee only had eſcapt the hands of his enemies, his friend *Demetrius* put this queſtion, asking him whether he had "loſt all? I have loſt nothing, re-"plyed hee, for I cary all my goods all my treaſure about me: So ſaid that Phyloſopher *Bias*, whoſe ſoule was planted above the world, and admired not riches. Both theſe carried in their breaſts and magazin of Vertues, not to be ſeene with mortall eyes, and farre above all earthly treaſures.

Bias.

To do as the former did, in an Idolater or Heathen man may bee a note or marke of a generous mind but in a Chriſtian 'tis a ſigne that he is prædeſtinate to eternall Salvation, when he can forſake all and follow Chriſt, and count him the chiefeſt gaine, That man is a true ſervant of Chriſt, who being ſtrip-p'd of all his outward goods, yet dares ſay in truth and ſincerity; I beare all my treaſure about mee. All is within mee, for I have God, and ſo have all things, inward joy and

comforts

comforts, which are a pledge of my future happineſſe.

We read of a holy man by name *Francis Aſiſinas* who ſpent many nights with great delight in meditating and oft repeating theſe foure words *Deus meus et omnia i. e. my God is all in all unto mee*, let us imitate the example of this good man, and in all our extremity and want, let each of us glory and rejoyce in God ſaying with him, *Deus meus et omnia*, Having God I have all things, let other men ſeeke after this or that, let them in a greedy perſuite of their ſoules deſires hunt after pleaſing vanities, I ſeeke God and him alone, him I deſire, and in him I will delight. *O my God thou art all in all unto mee*: I leave riches and honours and pleaſures to others, let mee have God, and I ſhall have all things: Let other men enjoy their worldly treaſures, let them be Lords of this world, I envy not, their ſtately piles nor their golden Mountaines, I covet not their curious and exquiſite delights, *God is all in all to mee.*

There

There is nothing so good, nothing so comely and pleasant which is not farre outstrip'd by that cheife and supreame Good, which is beauty and excellency it selfe, *O my God thou art all in all to mee*, what a variety of lusts burne in mee? how many fires glow in my breast? how am I scorchd with the heat of divers wanton desires? I am so pester'd with them that I may say with that lunatike man; *Sometime I am cast into the fire, sometime into the water*; but what are those things I pursue with so eager a greedines; Alas they are vaine, fading, and filthy, and besides this, momentary, they never last long but either forsake their owners or lovers before their death or desert them when they are dying, *My God, my love, my joy*, my all things, what is it I can desire with my greedy Appetite, which out of thy selfe, who art a rich storehouse of blessings, thou canst not afford unto mee? *O my God thou art all things*; in thee are all perfections and excellencyes. Thou art meat and drink, joy and rest

Mat. 17.

rest to mee. Thou art my onely delight and comfort, my chiefest honour and glory, thou art all these and more then all this to mee; for although I finde and feele a satisfaction of my desires in a large supply of my wants, and helpe in my necessities; although I am replenished and refreshed with meates and drinkes, and enjoy those pleasures my soule desires, yet this enjoyment, and those replenishings, and all other refreshments without God, would turne to discomforts. *My God thou art all in all to mee:* to enjoy thee, to bee refresh'd and recreated by thee, is to enjoy all good things that conduce to mans felicity. But O my God, whilst I thus challenge a share in thee; I am oppressed with labour, afflicted with Griefe, and cares distract mee, my substance is diminished, I am out of favour with the world, my friends trouble mee, and I am vexed by my enemies.

Thus may a good Christian appeale to God, yet withall will he say

with St. Paul, I *feare none of these*
Acts 20. *things, neither count I my life pre-*
24. *cious unto mee, so that I may fi-*
nish my course with joy. For all those calamities rushing on me at once are not evills so long as I have Gods aid, and assistance who is our chiefest Good. *Deus meus et omnia*, So long as I have God, I have all things, and care for nothing else. *Thou O my God*, O Goodnesse it selfe, thou art my rest in labours, my delight in griefes, my security in the midst of my cares. Thou art wealth to mee in poverty, thou art a Castle of defence to shield me from the invasion and violence of my foes; a refuge in the time of trouble, when I am straitned by any calamities, Thou art all things to mee, even whatsoever my heart can desire or wish. Riches and plenty to mee, without God is poverty. But why do poore mortall men thirst after impure and muddy streames, whilst they pretermit and neglect the foun taine? we have a most cleare and soule-refreshing Spring, of which if

we

wee taſt with the mouth of faith wee ſhall feele how good it is.

This ſpring or fountaine is God, having him, wee have al things, that can fall within the compaſſe of our deſires.

If our ſoules ſtand in this poſture with God, if wee eſteeme him our only and chiefe Good, when poverty whips us, when fortune frownes on us, although our joy may bee a little Eclipſed, yet our ſorrow ſhall be much abated, no caſualty ſhall hurt us, and death ſhall not affright us, being out of the reach of both theſe, the only bug-beares of proud diſtruſtfull worldlings.

There is a ſecond ſort of Chriſtians not inferiour to the former in content and happineſſe. Theſe with *Lot* and *Abraham*' have large poſſeſſions but adhere not unto them in their love and affections; They have Gold in their Cheſt, but God in their heart. And therefore greive not immoderately, when having loſt all, they are brought to extreme want and po-

verty, for indeed, *that is loſt without griefe, which is poſſeſt without love. But thoſe things which wee love ardently, whileſt they are in our poſſeſsion, we bewaile the loſſe of them with bitter lamentation.* So ſayes St. Greg: That good which makes us truly good and happy, we gladly receive, and part with it not eaſily: for that cannot bee term'd our proper and true Good, which may be taken from us by the hand of violence. Go to now, Satan, Act thy malice to thy height, do what thou pleaſeſt, uſe all thy ſubtle ſhifts and devices; Act the part of a Meſſenger, faine thy ſelfe to be a poſt, or Carrier (Thou ſhalt finde to thy greife, that the whole race of Iobs family is not quite extinct, yet there lives thoſe who with a chearefull willingneſſe can bid adieu to all their loſt poſſeſſions) Run therefore and tell ſuch an one, cry aloud in his Eare, and ſay, Thy money and all thou had'ſt, is waſted and conſumed by fire; Heare now what he will retort by way of

Anſwer

Answer to thy Message, I *had bin an undone man if* I *had not lost my money*. Now that I am disburdned of this thick clay, I shall walk more nimbly, and and move with more Agility to heaven, which is my Country, a place of Rest and everlasting Glory. God hath eased me of a deare, yet a dangerous burthen, and hath put me into a more happy condition. And what God intended for a Remedy to prevent sinne in mee, I shall not account that a losse, but a great gaine. Why then should I afflict my selfe in vaine with griefe and sadnesse for the losse of those things, which I ever enjoy'd with a mind willing to lose, and leave them, whensoever it pleased God to strip mee of these outward Comforts, and repay mee with spirituall and Inward consolations? Now I am more mine owne, whilst those things are no longer mine.

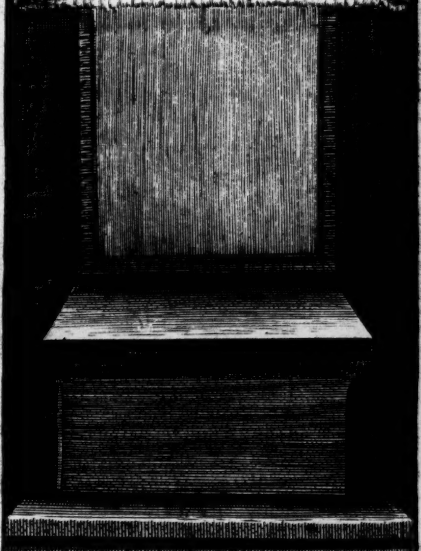
Heare this O yee muck-wormes, yee Foxes of the World, that have nested your selves and your soules in earth, and have drowned your

thoughts in voluptuous delights, ſcarce ever thinking of Heaven, or future happineſſe. Heare and conſider what is the language and opinion of thoſe who are predeſtinate to bee Heires of the celeſtiall paradice, who cannot ſuſtaine ſo great a loſſe, but that they will break out into this joyfull expreſſion. It is no loſſe but uſury, when for a ſmall dammage we find a profitable returne, with great advantage, and whenby parting with a ſmall pittance of earth, we obtaine Heaven.

The

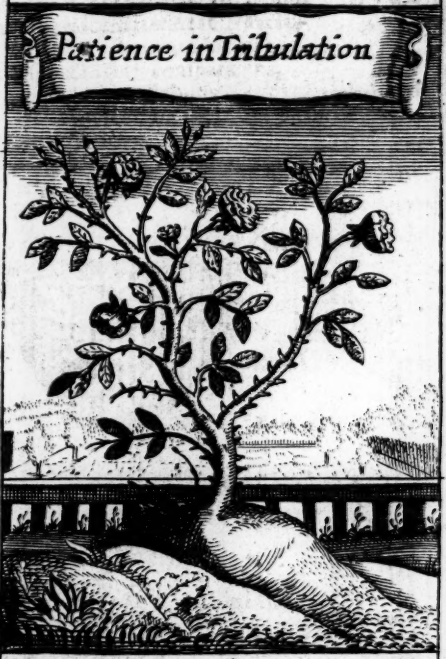
SYMBOLVM. IV.

Renunciatio omnium



Quæ mihi fuerunt, lucra, hæc arbitratus sum propter Christum detrimenta:
ad Philipp. 3.

Embleme. V.



Bleſed are yee that weepe now for yee ſhall laugh Luke 6. v. 21

The fifth Signe.

IS
Perpetuall Tribulation attended with patience,
Set out unto us by a Rose-Tree, which is full of Prickles, with this Motto.

LVK 6. 21.

Blessed are yee that weepe now: for yee shall laugh.

WEE read in the Gospell of St. *Luk*, that when the rich Glutton lay scorching in his deserved flames, *Abraham* objected this to his afflicted conscience. c. 16. 25.

Son, remember thou in thy life-

time receavdſt thy good things, but Lazarus *evill things, thou enjoyd'ſt pleaſures, but hee ſuffered paines, now therefore he is comforted, but thou art tormented.*

Thus men have their changes by a ſpeciall and infallible decree of God. Suffer we muſt either here, or hereafter in that other world which ſhall ſucceed this. Chooſe wee may which we will, either to ſuffer here or there; none ſhall eſcape, every man muſt and ſhall bee a ſufferer.

Orat. 3. de Lazaro. *When thou ſeeſt a man* (ſayes St. 'Chryſ.) *that loves* virtue and 'goodneſſe, yet groaning under the 'croſſe and preſſed with many 'troubles; think ſuch a man happy, 'who for his ſins in this life is cha'ſtiſ'd, that in the other hee may re'ceive an everlaſting reward.

It is impoſſible for a man who hath bid defiance to the world, and to the Devill, and wages Warre with his luſts, to be at quiet & eaſe. God allowes not his Champion, (ſuch is a daring Chriſtian) to pamper his fleſh with delights and wan-

wanton pleasures. Hee that hath entred the lists to wrastle with his corruptions, must not feed his carnall desires with dainty and costly dishes.

This present life is nothing else but a continuall strife, a wrastling-place, a race, or war, combating with sin and greife: The life to come is a time of rest: this is deputed to labour and toylings, with daily discontentments and sorrowes.

'There is no man who having 'strip't or anointed his body to 'wrastle, or to run a race, that will 'seeke or desire rest, for if thou de-'firest to sit still upon a soft cushion 'why didst thou put off thy clothes 'and make that preparation? why 'didst thou denounce warre against 'the lusts of thy corrupt nature, if 'thou never intended'st to take up 'Armes to subdue the rebellions 'motions of thy flesh.

Chrys. Ep. 2 ad Ti. c. 3.

Let not this trouble thee, that such and such men live at ease, and thou thy selfe subject to divers tentations and dayly miseries; otherwise

you must charge St. *James* with a great error who sayes, *My Brethren count it exceeding joy when ye fall into divers tentations*: Truly (said Seneca) that man of all men is most unhappy, who never tasted of the gall of adversity. It is an argument that such a man is contemned by God, as one that is weake and unworthy to suffer persecution. No greater honour can befall a Christian, then to bee bronght upon the Stage by God to grapple with affliction;

It is a certaine marke and badge of blessednesse, when one rejoyces in his suffrings, and when he is beset with evills and begirt with sorrowes, to lift up his soule to God with joy and cheerfullnesse, whilst teares run downe in abundance upon his Cheeks.

Indeed Christ knew full well if wee poore mortalls loaded with an heape of daily crosses have no other comfort besides the hope of our future reward, yet he as if wee were blessed and happy, sayes thus unto us: *Bee glad and rejoyce.* Notwith

withstanding this exhortation, how doe wee break our owne hearts, and trouble others eares with vaine lamentations and cryes, when we are afflicted? how do we whimper and complaine like Children, how do wee tremble and quake at every stroke of fortune? Never acknowledging with love and thankfullnesse, the fatherly and gentle hand of God, who does not punish according to our deservings, whose hand too is an healing hand, for hee wounds that he may cure us. We scarce have so much knowledge as is in little boyes, who know and are perswaded, that a wound made in the body by a Chirurgion is an Introduction to, and the beginning of health, so that to many it often time proves a medicine. Mat. 5.

God wounds to heale, not to kill and destroy us.

The blessed Apostle *Peter* doth witnesse this. *If you (sayes hi) suffer for righteousnesse sake, happy are yee, for this is thanks worthy, if a man for conscience-sake towards* 1 Per. 3. 14

towards God suffer griefe wrongfully: for what praise is it, if when ye be buffeted for your faults, yee take it patiently; but and if when ye do well yee suffer wrong, and take it patiently, this is acceptable to God.

'To this purpose Saint Greg. 'speakes thus: It happens for the 'most part, that every one who is 'ordained to eternall salvation, is 'cast downe and depressed with 'continuall adversity; is despised by 'all men, and thought unworthy 'of that Grace and favour which 'the world dispenses to those men 'who have no blisse, and delight 'in any thing more then Riches 'and honour.

However the elect be contemned here on earth, yet they are precious in the esteeme of God, for that they shine inwardly with the lustre of grace and piety. They feare to bee honourd, and think not much to be dispis'd: Their bodies may be pin'd with fasting and abstinence, yet their soules are

fat.

fat and repleniſhd with love and other vertues. Their minds are alwayes prepared for ſuffering. And being reſolv'd to live and dye in their uprightneſſe and integrity, they rejoyce with exultation when they are loaded with ſcorne and Ignominy.

Truly the eternall and moſt provident Lord God, uſes not to pamper his ſervants with worldly pleaſures and delights: he tryes them by extremities, hee hardens them by croſſes, and ſo fits and prepares them for himſelfe, yet ſo, that in the meane time hee ſuſtaines and upholds them with his promiſe.

When thou paſſeſt through the waters, I will bee with thee, and the floods ſhall not overwhelme thee, when thou walkeſt in the fire thou ſhalt not be burnt, the flame ſhall not burn thee.

Indeed, God doth oft-tymes caſt us into the water and fire, he permits us to be dipt in the one, and ſcorched in the other; he makes a tryall of us by the ſummer heat of

pro-

prosperity and the winter frost of adversity; but yet those whom he has predestinated to life eternall, he will not suffer to be drown'd in the water or consumd in the fire. *God is faithfull who will not suffer you to be tempted above that you are able, but will even give the issue with the tentation that you may be able to beare it.* 1 Cor. 10.

Concerning this fifth note of predestination: *Ludov. Blosius* in his book of spirituall Institution sayes excellently thus. There is 'not one more certaine signe of Gods election, then when one suffers affliction, and whatsoever 'God shall inflict on him, not with 'reluctancy, but with patience and 'humility, seeing that nothing can 'happen more profitable unto 'man, then to be afflicted with 'any calamity.

'This is that ring of inestimable 'price and value, which God bestowes upon a soule betrothd unto 'him in a spirituall bond of Matrymony. And it is a thing of so great

'great worth to suffer the least 'trouble or persecution for God, 'that St. Cryst. is bold to averre 'it for an undenyable truth, that 'there is nothing better in the world 'then to suffer for the Glory of 'God. Hom. 8. in c. 4. ad Ephes.

'The Elect shall in this life 'drink of the Brooke in the way, 'therefore shall they lift up their 'head with joy: Now they are de-'pressed and trod upon with scorne, 'that hereafter they may be advan-'ced to Glory in heaven like palme Trees, which shoote up the higher 'in groth, the more they are kept under and oppress'd: God would have us understand with a cleare and settled knowledge, that the good we seek, and for which we take such paynes, is not easily obtained, but is hard and Infinite. So that *Marcus the Ancheret* said not a-'misse: God Almighty being con-'scious of our Imbecillity, 'and knowing well the sinfull in-'firmityes of our nature, how 'that wee are prone to sloth and

and subject to fainting humours, 'never bestowes any great blessing 'upon any, unlesse he first sustaines 'the burthen of some calamity. When *Moses* had obeyed Gods call and forsaken *Pharaohs* Court, hee presently was assaulted as it were by Troopes, with poverty, contempt, and treacheries from the King, with the feare of death, and therefore forced to fly for his life.

'We see (sayes St. *Greg*) how 'that Gods elect live vertuously, & 'honestly, and yet are persecuted, 'they do well and suffer ill: from 'whence we may collect, with what 'severity the severe Judge of Hea-'ven and earth, will punish the un-'godly and reprobate, seeing that 'those whom he loves are by him so 'sharply corrected. Thou art much 'mistaken, (O Christian man) if 'thou thinkst to goe to Heaven 'whole and sound without a bruise, 'and not having a bone broken: 'Looke about thee with an Eye of 'attentive observation, and thou shalt perceive & find that those who

are

are rich in vertues, abound for the moſt part in afflictions, and thoſe who abound in vices are ſtor'd with riches, and other worldly Commodities.

Tis true, that thoſe Beaſts which are deſtin'd to the Shambles, ſport and tumble in fat-paſtures whilſt others are ſweating under the yoke, and toyling in other labours, even ſo men who are aſſign'd by an eternall decree to heaven, they ſport not with wanton worldlings in the faire and pleaſant medows of earthly delights, but they lye here and there in corners, bewailing their ſins with ſighs and grones.

Moſt true is that of *Ludov. Bleſius*, whom God has decreed to 'tranſlate to a better life, and to 'crowne with glory and ho-'nour, he uſes not to waſh with 'a ſoft and gentle hand, but 'to plunge over head and eares 'in the ſalt Sea of Tribulation.

Galen and *Hippocrates* have taught us how to preſerve life and maintaine it in health and ſtrength,

Chriſt

Christ hath taught us to hate and lose it for his sake; so that what *Themistocles* once said of himselfe, all the the Saints and Martyres in heaven will hereafter confesse with joyfull and thankfull acclamation; *unlesse we had lost our selves we had beene lost and undone.* By loosing their lives for Christ, many have obtaind salvation. And undoubtedly many of those who are now at Gods right hand in Glory had for ever perished and beene tormented in everlasting misery, if God had not happily destroyed them here, that they might be happy for ever and ever; Hence it is that Paul when hee seemed lost to others, found that he had made a great gaine by his losse: I *delight* (sayes he) *in my infirmities,* 2. Cor. 12. *in reproches, in necessities, in persecution and in my distresses for Christ, for when I am weak then I am strong*: Saint *Bern.* being as it were tired in his search and seeking for God, at last brake forth into this expression.

'I may O Lord with an unwea-
'ried diligence compaſſe heaven
'and earth, the Sea and the dry-
'land; yet I ſhall find thee no
'where but on the Croſſe, there
'thou ſleepeſt, there thou feedeſt,
'there thou repoſeſt thy ſelfe at
'noone-day. Let us therefore fol-
low Chriſt our Lord as ſervants do
their Maſters with conſtancy, and
patience, in a holy Imitation of his
heavenly vertues, and we ſhall find
to our everlaſting joy and comfort,
that *our light afflictions which
we ſuffer here for a moment ſhall
work for us an eternall weight of
Glory.* When *Athanaſius* was com-
manded by *Iulian* the Apoſtate to
leave his Country, he being ready
to depart, behoding his friends and
fellow Chriſtians, to lament his
baniſhment with bitter cryes and
teares, did ſolace them in theſe
words.

'Be of Good comfort, my
'friends, this is but a cloud which
'will ſoone vaniſh: Indeed what-
ſoever horror or griefe we ſuſtaine
in

in this life, it is a cloud that darkens all our contents; and it is but a Cloud, which shall be scattered and driven away by the serenity and shining lustre of that everlasting day, wherein all teares shall bee wiped from our eyes.

Among the Ancients, those that were most laborious, would let no day passe without a line (as their manner of phrase was) *i.e.* no day slipt in which no good was done, so carefull were they to make a Progresse in their study and improve their profession. But Christians being as Active as those were in the businesse of their calling, desire that no day may passe over their head without a cloud, that so they may have an occasion to expresse by suffering their love to their Lord God.

Tert. Li. de. pat. c. 13

The Heavens (saith Tert.) *were to* Job. *not only clouded, but also turnd as it were into Brasse, and Iron; and yet that holy man out of his quiver of graces did draw a shaft, which subdued the Devill, and*

and put him to flight and that was patience, whereby hee overcame all Satans temptations. So that neither the driving away of his flocks, nor the death of his sons by the fall of the house, nor all the paines and torments which he suffered in his flesh, could drive him from his patient resolution, to endure all this and an heavier burthen if God should please to lay it upon him. How did God (as it were) erect in this holy man, a pageant whereonhe triumphd over Satan? what a glorious banner did he set up in signe of the Devills foyle, when that holy man at the report of each Messenger utterd nothing out of his mouth, but God be thanked; This did torment the Devill, but was most pleasing to God. By this meanes Job recovered all his losses with a double gaine and advantage: whilst wee are suffering for the truth of Christ with a good conscience, we are on our march to heaven and happinesse.

There

There be divers wayes that lead to heaven, the safest and most sure of all is the high way of the crosse; *for through many Tribulations must we enter into the Kingdome of God.* And as the Potters Vessels are tried in the Furnace, so Tribulation is the tryall of the Just. Only the chaffe is wasted and consumed in the Furnace, so the wicked are the worse for their afflictions. The Gold is purified in the fire and the Godly are bettered by their misery.

Act 14.

This world is a furnace, the Righteous are Gold, Tribulation the fire, And God (be it spoken with reverence) the Artificer. If the Gold which is under the hand of the Smith could speak, if it had so much sence to understand and know what the Goldsmith did purpose to do with it, which is perhaps to make a Vessell of it for a Kings table, or a Princes Cupboord; if the Gold understood so much, if it had a voyce, it would resigne up it selfe to the will of the Artifi-

artificer, it would say: Let him do
'with me as he thinks fit, cast mee
'into what shape or fashion he plea-
'ses, throw me into what place hee
'will, therewith I must and will be
'contented: The Straw and stubble
'which the Workman uses to kindle
'that fire wherein I am melted,
'that is wasted and wholly con-
'sum'd, whilst I am onely purgd
'and purified.

Aug. in Psal. 60.

'Consider this all yee that repre-
'sent Chaffe and Stubble; ponder
'this all yee that are Gods Gold.
In that fire wherein Straw and
'Stubbl is turnd into a black smoak
'Gold shines and is made the
'brighter.

'In the very same affliction,
'the wicked blaspheme and accuse
'God of Injustice, in the which
'the righteous patiently bearing
'their Crosse praise God for his
'mercy and loving kindnesse, and
'withall gather strength from their
'adversity, as the fire whose flame is
'beaten back with the Bellowes,
'growes hotter, and is increasd by
that

'that very meanes whereby one 'would think it should be extin-'guisht. Vertue best showes it selfe in extremity, and flourishes when it is most tossed with the waves of misery.

If we run back in our thoughts, and take account of all those who from the very first Infancy of the world were deare to God, we shall assuredly find that they were all stampt with this mark, that they all suffered affliction, which we make a certaine signe of Gods love and affection: God tried them, (sayes the wiseman) *and found them worthy of himselfe, deseruing his favour and to have with him an habitation.* Wisd. 3.

If wee look into the Scriptures, there we shall find *Abraham* diversly exercised and chastised: *Ioseph* sold by his Brethren, and *David* persecuted by his ungratefull Son. We read that *Esay* was saw'n asunder, *Ezechiels* braines dasht out against the stones, *Ieremy* stond, *Michah* slaine with the sword, *Amos* murdered

murderd by a nail ſtruck into his Temples, *Daniel* expoſed to the Lyons, *Naboth* [as Ieremy] was ſton'd to death, *Eliſha* mock'd and had in deriſion, *Iob* full of ulcers ſitting upon the Dunghill and ſpit at by thoſe who ſhould have comforted him. *Tobie* ſtrucken with blindneſſe, Innocent *Suſanna* condemned.

Many more examples might be alleadged to confirm this truth. In what an Ocean of miſeries was St. *Paul* plungd? of the other Apoſtles ſome were whip'd, ſome crucified, ſome ſhine with the ſword. None of Gods ſons were ever ſpared. *For whom the Lord loveth he chaſtiſeth and ſcourgeth every one* (*none excepted*) *whom he receiveth.* For Heb. 12.6. all thoſe who will live Godly in Chriſt Ieſus *ſhall ſuffer perſecution.*

Yet let every one who doth ſerve and worſhip thee (O Lord) know for a certain, that if in this life, hee be tryed by the Croſſ, hee ſhall bee crown'd in the other with glory and

Salvation. Becauſe that after a ſtorm thou ever doſt ſend a calm, & after teares and weeping thou filleſt our hearts with joy and exultation. Therefore bleſſed is the man who is chaſtiſd by God for his correction and amendment. *For if we ſuffer we ſhall Raigne with him.* Let then no man be afraid to be ſcourgd but rather leaſt he be diſinherited.

1 Tim. 2. 12.

We are fitted and prepar'd for our eternall inheritance by loſſes and Croſſes, by ſtripes and whippings, with which God doth exerciſe us in the way to heaven, leaſt our thoughts being taken up with deceiving vanities, and ſo we delighting too much in fading pleaſures here below, forget our heavenly Country which is above, and whither we wiſh all to goe.

If thou be exempted from the laſh of Sorrowes (ſayes Aug.) thou haſt no place in the liſt of Gods ſons.

Throw away then all childiſh thoughts and vaine expreſſions, ſay not, my Father is better affected to my

my Brother, whom he suffers to do what he list, he loves him better then mee, because, if I stirr but one foot contrary to his command, I am presently whipped and corrected for it; Rejoyce rather when thou art chastised, because for thee, there is an inherirance reserv'd, a full, and everlasting possession of all happines. God spares them in this life for a time, whom hee intends to damne to eternall paines. That man passes to a Prison through faire and pleasant Medowes who posts to destruction, and makes hast to ruine, living all his life long in pleasure at ease. Some observe that Roses growing next to a bed of Onions send forth a more fragant and delitious sent.

And even God that heavenly Gardiner, he hath his Roses which smell most sweetly. Such are men destin'd to Salvation, whose life and Actions savour of God and Goodnes.

These Roses God Almighty doth so plant in the Garden of the

Church, that for the most part they are beset and begirt with weeds; for the more honest and Religious a man is, he shall find the more enemies, even wicked and ungodly wretches, who will boldly assault him with divers injuries: and the Godly are ever subject to most Calamities. Thus the fragrancy of of Roses is encreased by the proximity of stinking Garlick or Onions.

Moreover it is affirmed by others versed in the skill of Herbs, and Plants, that a Rose which by Art grows without pricks hath no smell Even so our vertues (chiefly patience) would loose their fragrancy, would not be so glorious, if they did want the sharp pricks of adversity, which is the best Mistrisse whereby we learn and know how much wee have profited in the School of Christ.

That man as yet hath not begun to know himself who hath not beheld the face of his Soule in the glasse of misery and distresse.

Hee

Hee that hath tasted of Christs bitter Cup, hath gotten a good degree of knowledg.

Those stars shine by night which are not seene by day in the suns bright eye-dazling light. Iust so, True vertue which appeares not in the noone-tide of prosperity, shews its lustre in the dark night of Adversity. And to speak the truth, God our cælestiall Lord and Master is not so well pleasd with those servants who do with fidelity and carefullnesse what he commands, as with those who suffer Adversity with patience, And a cheereful reliance upon his Fatherly Goodnesse.

The Eagle to make tryall of her young Ones brings them to the Sun and concludes they are of a right stamp and breed, if they can endure his scorching beames.

The Refiner of Silver tryes his mettall by a touch-stone, and Christ tries his Servants in the furnace of Affliction. Wee may then upon better ground (then the Ancient Romans did) cry out and say; To

do

do and to suffer hard and difficult things is the duty and property of good Christians. Christ our head did go before us in this way of suffering, and we his members must follow him in the same way, with alacrity and Patience.

The

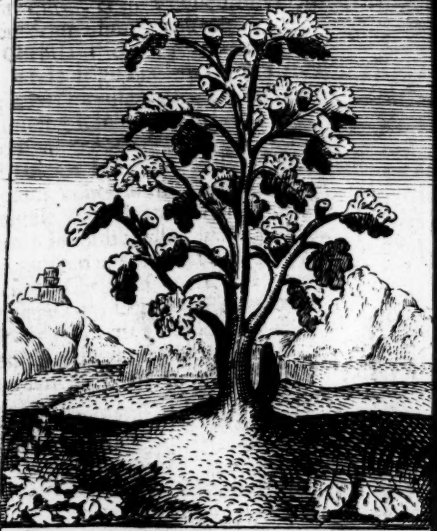
SYMBOLVM. V.

Tribulatio perpetua cum patientia.

Beati qui nunc fletis, quia ridebitis. Luc. 5.

Embleme. VI.

Frequenting Sermons



The wise man shall increase his wisdome by hearing, pro: 1v. 5.

The Sixth Signe.

IS

The faithfull hearing of Gods Word, exemplifyed by a Figg-Tree with this Subscription.

PROV. 15.

A wise man will heare and encrease in wisdome.

THe Figge-Tree which Christ so often named in his Sermons, at Christs command flaggd, and withered in a moment, wee may therfore rightly term itadutifulhearer of the heavenly vvord. And for this

cause by it is denoted the hearing of the word of God, which wee may prove out of the very mouth of Christ to be a certain signe that we are predestinated to heaven and happinesse.

He that is of God heareth Gods word, (sayes our Saviour.) Saint *Amb.* upon the 118. *Psalme* sayes well to this purpose.

Ioh. 8. 47.

'How can the Word of God bee 'sweet to thy palate and pleasant 'to thy taste, which is corrupted 'with bitter wickednesse. *That which we heare willingly, we doe without difficulty*; But those are the only true hearers of Gods Word whom our Saviour pronounc'd happy when he said, *Blessed are they that heare the word of God and keep it.* In vain or to little purpose is that kept in our memories, which is not likewise kept in our lives. There are who retain what they heare: So that they never forget, and yet their life and conversation is no whit amended. *Like as the Hart desireth the water-brookes*

Ibid.

so

so doth the Soul of one, that is predestinated, pant after heavenly things, and desire to partake of Gods Ordinances, his word and Sacraments, he layes aside all busineſſe, breaks off his sports and omits sometime to provide for his body its ordinary sustenance, he has no thought of feasting, he is urgent with his Servants to go to Church to heare the Sermon, admits of no excuses, but forces them to their duties. Hee is not scared with a storm or tempest, neither cares he for faire weather, and prefers the Churches roofe before all the pleasures which the fields can afford, and when he is come to Gods house, he is most attentive in hearing, but never weary, nor satiated with the word

A dutifull eare will attend to wisdome with all care and diligence Eccle. 3. So sayes the son of Syrach. And certainly there can be no better nor no surer Wisdome had, then that which may bee gathred out of the vvord of God. The devout soule sayes St. *Ber.* seeks after the word

by which (if it consents to it) its errors may be corrected. The understanding enlightned with the knowledg of God, out of which 'too, as it were a rich Mine, The 'Treasures of Vertue and Wisdom 'may be acquired, the vvill may be 'reformed, the affections made conformable to the strait rule of Gods commandements, and the heart filled vvith unspeakable delight and comforts The soul that is repleniished vvith this heavenly food, how does it cry out vvith the Prophet Ieremy. *Thy words were found by me and I did eat them, and thy word was unto me the joy and rejoycing of my heart.*

Jerem. 15. 16.

'St. *Chrys.* sayes vvell and truly 'to this purpose. As to be hungry 'is a signe that the body is in health 'so to love the divine Oracles of the 'vvord of God is an infallible argument of an healthfull soul. And 'vvho can beleeve that his mind is 'in a good temper, not sick of a 'phrensie, who stops his eares from 'hearing the truth, and opens them vvide

Hom. 14. in Gen.

'vvide to fables the delight of 'fools? vvho vvil not say that he 'is sick of madnes; Who vvhilst the Preacher is declaiming against sin in the Church is acting the same at home vvithout all remorse of conscience, and instead of hearing a godly exhortation to repentance is, either carovvsing vvith his companions, or playing at Dice, or wasting precious hours in vaine talk and idle wasks, and if he does neither of these, yet whilst the preacher is sweating in the Pulpit, he is either hunting in the Woods, or sleeping at home upon a soft downy Bed; neither doth this drowsie *Dor*mouse blush to be surprizd even at Noone-tide in his feathery nest.

This is the constant practise of many voluptuous worldlings. I am asham'd to th ink that this can bee writ or said of Christians, who rather should be asham'd to Act what vve blush to speak or write. Such like practises are signes and notes of those whom God has ordained to destruction; They doe otherwise who

who are predestinate to life and salvation.

Witnesse that of St. *Luke*. *And it came to passe* (saith hee) *that when the people pressed upon him to heare the word of God*, &c. It seems that this religious thirst, this holy hunger of hearing the word could not be pent nor kept in the Synagogues or Temple alone, nor yet within the Walls of the City. It brake forth into the wide and open fields, there Christ found Auditors. Neither did the men and Women of those times feare the solitary corners of the dark deserts, for they ventur'd to go any where, and follow their teachers with the hazard of their lives. Many amongst us who dwell nere the Church will not do so little as step over their Thresholds not move a foote out of doores to heare those from whose Godly instruction they might reape benefit to their souls and consciences. They loath nothing more then the heavenly food, and being so near to the

Cap. 5. 1.

Temple

Temple, if they refuse now to goe to it, can we hope, that they ever wil doe as the primitive Christians did, who many times would loose their Dinners and Suppers to goe into a Wilderneſſe or ſome ſolitary place, that ſo they might gaine the heavenly repaſt and food for their ſouls.

In this ſinfull Age of ours there is not ſuch a want of Preachers as hearers, theſe are ſcarſe, the other abound with us. We have an hundred excuſes to palliate our abſence from the Church, wee bolſter our neglect of Gods ſervice with worldly pleaſures, and ſome are not wanting among us, who therefore refuſe to come to Gods houſe, the Church, fearing leaſt by the loud voyce of the Miniſter thundring out Gods Judgements againſt mens ſinns, their conſciences ſhould be awaked out of the deep ſleep of Security, in which for a long time they have been luſl'd, for he that is conſcious to himſelfe of any foul ſin and wickednesſe, feares even him-

himself who is his owne Accuser, Judge, and executioner. The tribunal of his own conscience is as terrible unto him, as the Bench and Iudge upon it is to a guilty Prisoner.

Hieremy once made great lamentation for the sinns of *Hierusalem*, and said; *That even the wayes that lead to* Sion *lamented, because the solemn Feast was neglected.* The wayes to our Churches may as well now mourn because the By-paths that leade to Taverns are worne with throngs of Drunkards, who sit laughing and quaffing there when they should be singing in Gods house with the Congregation. We see not that concourse of people pressing to heare Gods Law read and preached, they come not with that alacrity to this as they do to see a Play, or shew, or to gaze at a Wedding passing through the street. If there be a faire at the next Market Town they flock together and run to it, But Gods Messengers and Ministers, if they be not mock'd

and

and flouted, their words are slighted, their Doctrine little esteemed, for which God complains in his word. 2. *Chr.* 36. It is not to be denyed That there be many who come to Church and heare Sermons, but this with grief wee may say and must confesse, that there be few who desire from their heart to goe away betterd from the Sermon and reformed in their conversation. They have eares but want hands, they heare and do not. They goe home not one jot the better for what they have heard. There be some that come to heare to satisfie their curiosity, some to weare away the time, others to obey custome.

A sort of men there is who frequent the Church to inform their understanding, not to reforme their lives, to get learning and knowledg, not piety and Religion. There be others that come to see, to feed their eyes vvith the aspect of those beauties vvhich they cannot find in other places.

Another sort come to be seene, and

and with fleshly enticements to allure mens eyes to gaze upon them. There are that entertain the words of the Preacher with detraction and derision, others come to pratle, some to sleep, or if they keep their eyes open, their eares are shut and dull'd with the presse of worldly thoughts and cares. There be a few and those good hearers who come with a mind prepared to receive wholesom admonitions, and draw near to the Preacher for no other end but only that they may return better by his Sermon. The end of their hearing is not to wrangle or dispute as they do in the Schooles but to win others to Christ by a Godly example in their lives. They heare with both eares fast tyed to the Preacher, and slak not in their attention til the Sermon be done, at which time they find in themselves ever some change and alteration. They are more enflamed with the love of God, and moved to an hatred of sin.

There is none of so feirce a nature

and

and disposition who will not be tam'd and brought to a gentle and mild temper, if he refuse not instruction, but lend patiently an eare to the Counsell of a Wise monitour. And Christs sheep, as they may be discernd many wayes and by divers marks from the Goates, so they are discernable by this, they have an eare-mark which discovers them, they heare the word of God with greedinesse, and practise it in their lives, with a constant and universall obedience.

'Those that are predestinate to 'salvation know fulwell what St. 'Aug. truly averreth. '' That he 'is no lesse guilty that heares the 'word of God negligently, then he 'that should take the consecrated 'Bread in the Sacrament, and in a 'scornful disdain trample it under his feet.

Therefore he that speaketh to us out of the pulpit is not so much to be respected as he who dictates to the Minister, and suggests vvhat he shall speak.

vvhat

'What am I (sayes *St. Aug.*) but 'the basket of that heavenly Sower 'who poures into me what I sow 'or deliver unto you.

'Attend not the vilenes of the 'Basket but the excellency of the 'seed, and the power of the sower 'from whom the seed has its efficacy and vertue, to spring up in your 'hearts and to shew it self in your 'Godly and Religious practises.

A Christian is ever learning and never stands still, but goes on from one degree of knowledg and grace to another, he delights to sit at the feet of his Lord and Master, and with *Mary* to heare his word with that attentive heed, so that neither household employments, not a Brother nor Sisters murmuring nor any entreaty of his friends shall be able to draw him from the presence of Christ speaking unto him by the voyce of his Ministers.

Lastly we must consider, that it is a note of our Election not only to heare the word, but to remember and practise what we have heard.

What

What good vvill a mans meate doe him if he casts it up, so soon as ever tis sent to his stomack? The Mother of our Lord, the Virgin *Mary*, is highly commended as for many other vertues so chiefly for this; that *she kept all the words of the Angell in her heart*, *I have hid thy word within my heart that I might not sin against thee*, sayes *David*. They are compard in the Gospell to good ground, vvho hearing the vvord of God *retaine it in a good and honest heart and bring forth fruit with patience*, for indeed as to read and not understand, so to heare and not retaine in memory vvhat vve heare is vaine and fruitlesse and savours of great negligence: We ascribe folly and madnesse to that Painter vvho having dravvn vvith great paines and much cost a curious Picture in Colours shall aftervvards dash it and vvipe it out vvith his sponge: So unseemly is it for a Christian to heare and bury vvhat he has heard in the grave of Oblivion. Therefore

Luk. 2. 19.

Luk 8.

let

let every one of us endeavour so to remember, that our memory be not dull and drowsie but Active and strong in its commands to doe that which wee have lok'd up in our memory the treasurie of the head.

Joh. 13. *If yee know these things happy shall ye be if ye doe them.* No man went to heaven ever for his knowledg, but for practise. And he that refuses to know what he ought to doe, will never execute or performe his duty. The holy Scriptures are the pure and living fountain of saving knowledg; And although divers draw Waters out of this fountaine not once or twice but many times, without intermission, yet it can never be drawn dry, there will be Water still, even Water of Comfort to refresh every thirsty Soule.

Such is the quality and condition of this rich Mine, that the deeper you dig and dive into it, it will afford the more profound mysteries concerning God and our salvation. The holy Scriptures are a spring of everliving

ever-living Water affording to the weary Soule inward refreshings, and heavenly consolations. Now as the Ant gathers her food in summer, to sustain her in the hard Winter, so a good Christian whose heart burns with the fire of devotion in the time of peace gets a stock out of Gods Word, on which he feeds in the dayes of Tribulation. It is manifest by dayly experience, that the contemners of the Word have been, and are so punished by God, that they themselves and others seeing and feeling Gods heavy Judgement, for this sin have acckvvledged and confessed his Justice.

It is Gods will and pleasure we should submit our selves so farr as to be willing to be taught one by another. King *David* vvas a most wise Prince, in many things the holy Ghost was his instructer, he knevv full vvell that Adultery and murder vvere forbidden in the vvord yet he never repented of these sinns until he vvas quickned and stirred

up

up by *Nathans* instructions. Christ had preached to *Paul* out of heaven when he represſed his raging cruelty with this reprehenſion; *Saul Saul, why perſecuteſt thou mee*, Notwithſtanding this Christ ſent *Ananias* to inſtruct him in the way to heaven. The Angell told *Cornelius* that *God had accepted his Prayers and Almes*, and with all ſent *Peter* from *Joppa* to informe his underſtanding, when the Eunuch was ſitting in his Chariot, and reading the Prophet *Iſaiah*, An Angel was not ſent from God to be his Maſter but *Philip. Moſes* whom a man may juſtly term Gods Secretary, who was privy to his ſecret Councells, yet as if he had beene a Child without knowledge, he was taught, and that with ſharp and bitter ſpeeches, by his Father in Law, a ſtranger, how to Govern the people in peace, and without all danger. Christ himſelf vvho is the eternall Wiſdome of his Father, did ſit in the midſt of the Doctors, Learning, and asking them Queſtions

Act: 8.

stions. There is no Sex, on State, no condition or calling exempted by God from hearing of Sermons.

But thirdly, thou maist object and say, I am one of the learned, I shall heare no new thing, I know before hand what the Preacher will deliver in his Sermon. Here we may discover the pride of humane nature which is skilfull and witty to deceive it self. But let me move to such a man this question, who was ever so old and learned, who was not ignorant of many things, & might be further instructed? But suppose thy self to be a man furnished with all kind of knowledg, and to excell all men so farr in understanding, that thou canst not come home more learn'd from a Sermon: But what say you to the will and memory, may not it bee mov'd, this stirred up and quickned? Does not that sometimes need to be reformed, this to be confirm'd and strengthen'd; Nothing so easy as for the memory to be deceav'd, and for the will to run into

to mistakes and errors (embraeing evill for good, and shunning good for evill) unlesse both memory and vvill be supported by daily helps, vvhereby the former may be made firm, and the other freed from erroneous conceits, that so vve may serve God, sincerely in all holines and righteousnesse. Therefore it is not only profitable, but also necessary for all men to frequent the Church and to heare Sermons; The wicked have need of preaching that they may be corrected, and their lives amended; The good and Godly that they be not corrupted, the Ignorant that they may be taught, the learned that they may be admonish'd, that they may learne some new thing, or recollect in their memories old things which they have formerly learnd. *A wise man will heare and encrease in wisedom, and the eare of the wise seeketh learning.* That *Herod* who was so famous for his wicked impiety, yet he was not so barbarous and foolish, but that he would heare *Iohn*

Baptist

Baptist his Court Chaplain joyfully and willingly, and when hee had heard him, *do many things gladly*. In this *Herod* there was not only a willingneſs to heare, but alſo a long and unwearied patience, for he could not have done many things according to Saint *Johns* præſcriptions, unleſs he had heard him oftentimes concerning divers, and many particulars. Neither are we to imagine that *John* the Baptiſt did only repeat, or ſet downe in a Catalogue, and rebuke the Kings vices, but to have dealt with him by Reaſon and Argumentation, that ſo he might not only point at the Tyrants faults, but alſo diſſwade him from them. The adultery of that King, and many other hainous crimes, ſuch ſtaines could not be wiped out by one or two Sermons, each crime required one or more for its purgation. A Soule that is hardned in wickedneſs (ſuch was *Herods*) is to be aſſaulted and ſhaken with divers batteries. Thus did *Iohn* the Baptiſt, and notwithſtan-

ding all this *Herod* heard him gladly. And although *Iohn* did publikely cast this in his teeth, and openly affirme to his face, *that it was not lawfull for him to have his Brothers wife*, and undoubtedly prov'd this by a continued and long discourse, yet *Herod* heard him willingly. Such and so great was *Herods* desire to heare the Baptist who did not spare the Tyrant, did not cover his other sinnes with the Mantle of Silence. Saint *Luke* witnesses as much, where he sayes. *When* Herod *the Tetrarch was rebuked by him for* Herodias *his Brother* Philips *wife, and for all the evills which he had done.*

Luk 3. 19.

Hence we may inferre that Saint *Iohn* did freely inveigh against *Herods* tyranny, his many murthers, and Tributes which he had coveteously collected and prodigally wasted upon his ungodly Lust, yet for all this *Herod* heard him willingly. So great was *Herods* patience at the rebukes of this Preacher, that he was neither offended at his first

first Sermon which was more vehement, neither at the second, nor at the third, nor at many others that followed, but still heard him willingly. Saint *Iohn* never seemd to *Herod* to have preach'd too often or too long, neither was he condemned for his plaine expressions, or blam'd for his sharpenesse in his bitter Invectives, but *Herod* heard him gladly, and did many things according to the Baptists instructions, and if he had but persevered, he should have had no cause to complaine of his unhappines; for the Truth was fully revealed unto him, which stood him in no stead for want of perseverance. *Seneca* once lamented the want of freedome in declaring the truth in his times. I will tell you what great men stand in need of (sayes he) and what is wanting to those who abound in all worldly pleasures and contents. "They want a man to tell them "the truth. See you not (sayes he "there) how a desire of regaining "their lost liberty, hurries some

Lib. 6. *de Ben.*

men into ruine, whileſt there is no a man to be found, who by his diſ ſwaſions will divert them from po ſting to deſtruction But now al that friends [ſo call'd] do frequent ly practiſe, is to flatter and deceiv others by their ſoothing ſpeeches and all for their owne ends and ad vantage. Saint *Iohn* did not ſo by *Herod*, but ſhewed himſelfe to be Monitor of ſo candid a breſt, an of ſo free an expreſſion, that to con ceale the Truth, and to tell a lye was all one to him. He therefor daily and hourely ſounded this in the Kings eares, *Herod, it is not lawfull for thee, it is not lawfull for thee*, &c. where are now thoſe delicate ones, men of Itching eares, who if they ſuppoſe themſelves to be ſtruck at, but with one little word and that too wreſted or not well underſtood, they are ready to fly in the Preachers face, and avoyd the Pulpit, They are worſe in this reſpect then *Herod* the parricide and Aduſterer, who did ſhun many a ſin at the Baptiſts preaching, which they

hey do not, but contemne their mi-
nisters Doctrine, and shun their
sermons which might be a medi-
cine to heale their vices: thus did
not *Herod* by Iohn Baptist. That
man joynes hand with the Devill
who is so proud, that he thinkes he
has no need of the hand of an hel-
per. And he commends a Scholler
o be taught by a fool who ac-
knowledges none but himselfe for
Teacher. But whoever he be that
s so wise in his own conceipt, as
hat he scornes to be taught by any
ut himself, that man shewes that
e has more pride then wit. Nei-
her can there be in him the love of
ertue, in whom there is setled an
ngodly hatred and neglect of that
eavenly Doctrine, which, if heard
with faith and good Attention, is
ble to translate our soules to that
lace from whence they came. Aloa-
hing to heare the word preached
s the beginning or first step of our
eparting from God. Neither can
e be said or thought to love God,
ho rejects those wholesome pre-

cepts contained in his word. Th
touchstone tryes Gold, and th
thoughts of mens hearts are reve
led by the Gospell of Christ. I
discovers unto us that we shall be
judged not only by our workes, bu
also by our thoughts, which if sin
full are breaches of Gods hol
Commandements.

*Delight therefore in Gods wor
beare, and keepe it, Treasure it
in thy memory, and practise it in t
life.*

Th

SYMBOLVM. VI.

Auditio verbi Dei.

Audiens sapiens sapientior erit. Prouerb. 15.

Embleme.VII

And hee gaue euery man com̄ande:ment concerning his neighbour
Eccle: 17.v.14.

The seventh signe:

That a man is in the number of the elect is a bountifull and free heart, shewing it self in Almes-deeds, and mercy to the afflicted.

This the Author sets out by a Plant which is call'd *Tabactus*: under it these words out of

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ECCLESIASTICVS. 17. 12.

God hath given every man a Commandement concerning his Neighbour.

THis Plant hath many soveraigne vertues: it is famous for it's cure of wounds and Vlcers.

Poverty

Poverty is the bodyes Vlcer; sore and grievous: Sin is the Vlcer of the soule far more dangerous.

Almsdeeds joynd with faith in Christs merits conduce much to the curing both of our Bodyes and Soules. *Put on* (sayes Saint Paul) Col. 3. *as the elect of God bowels of mercy*: in which words he requires not only the hand of the giver; but also the affection. Psalm. 41. *Blessed is the man that considers the poor and needy, the Lord shall deliver him in the time of trouble.* This is ratifyed and confirmed by a Syllogisme taken out of Gods word, it is this. He that borroweth is servant to the Lender: but the rich and allsufficient Lord of Heaven and Earth, in and by the poor borroweth of man. The conclusion is evident: The minor proposition is proved by Salomon. Prov. 18. *He that hath mercy on the poor lendeth unto the Lord*: which is the same with this, the Lord borroweth of him that takes pitty of a poor man, Saint *Aug.* in one of his Homilies presents Christ

unto us thus begging an Almes. 'Give me of that which I have be-'stowed on thee, I desire only 'mine owne. Give and restore. I 'have bin thy benefactor, now make 'mee thy debtor, and let me find 'thee an Vsurer. Thou giuest to 'me of thy temporall Goods, I will 'restore to thee eternall. I will 'restore thee to thy self, when I 'shall give my self to thee in glori-'fying thee hereafter, both in soul 'and body. Greg. Naz. Soares as high in a lofty expression. *Shew thy selfe a God to the distressed, imitating Gods mercy.* for a man resembles the deity in nothing more then in being pitiful to the poor, whom God has left and bequeathed to thy care, that thou shouldst be to him as a God, *i. e.* an help and comforter. I *was a Father to the poor, and when I knew not the cause, I sought it out diligently, I was an Eye to the blind, and Feet to the lame.* So the holy man *Job* commends to us his charity for our imitation. *Tobit*, who was most

Iob. 29.

deare to God, sayes thus in his exhortation to his Son. *Almes doth deliver from death and suffereth not to come into darknes*, for Almes is a good gift before the most high to all them that use it.

Tob.4.10. 11.

Saint Chrys. professes that it is far better to be skil'd in this art of Almes giving, then to know how to sway the Scepter of a King. It is almes that builds us in heaven everlasting mansions. It is that which makes us resemble God, being like to him in bounty and goodness. A merciful man is in Gods esteem very precious. *He that is prone to mercy shall be blessed, because he hath distributed his bread to those that were in need.* So sayes the wise man. And Saint Chrys. again tells us, That bountifullness makes us not only like unto God, but that it is the Mother of Charity, and next to Faith, the only badg and cognisance of a Christian: for by it the disciples of Christ may be distinguished and known from men of the world, *who have their*

Hom. 33. & 6. *ad Ant.*

Prov.22.

portion in this life, and make money their God: not considering what Christ enjoyn'd his Disciples *Mat. 6. Lay up for your selves treasures in Heaven.* Hear this, yee rich worldlings, whose only trade and practise is to get and encrease riches. Here is a new mart, a new way (and that taught us from heaven) to gather treasures and heap up wealth, which is the main of most mens desires, It is to scatter our money among Christs poor Members. Yee have hitherto bin mistaken in the true and right trade of getting. The way to be rich is to give, not to scrape and save, He layes up treasure in the world which is above, that distributs freely to the poor heer below. Neither is it necessary that we give handfulls of Gold and Silver; give but halfepennies or farthings, give litle morsels of bread with a bountiful heart and good affection, and you shall find a larg recompence, a full encrease in Gods blessing upon your fields, your Barnes and all your store-

store-houses. The Roman censors used to visit and search in the dwellings of the Citizens if there were any Moths in their Garments, any Maggots in their meat, if there were any mould in their bread, or if it had bin eaten with Mice, into these abuses they search'd; Neither was their labour fruitless. The mulct set upon each default made them look more carefully to their Provisions of Victual and other necessaries. But now in these our dayes, if the same course were taken, many would be found, who had rather feed the Mice then the poor Members of Christ. But let me tell the m and all men: That there is now discovered a place to which there is an open & easie passage, in which neither Mice nor Moths, nor Worms have access.

It is reveal'd to us by Christ in that 6th. of *Mat.* where he sayes: *Lay up for your selves treasurs in Heaven where neither Moth nor Canker corrupteth, and where Theeves neither break through nor steal.*

steale. None of the Manna was corrupted but that which was reserv'd and kept till the next day. And no mony is lost but that which we wil not throw away. Neither can any be with more safety kept then that which is committed to the hand of those that be in want or need. The bellies of the poor are the rich mans best Barnes. What soever is laid up, there shal be receiv'd again with usury, neither is it in danger of fire. If *Absolom* had in time cut his golden locks, his hair had not prov'd to him an Halter: and if the great ones of the world would but cut out a portion of their mony to the relieſe of the poor and helpleſs, they should purchase as many friends as they have pounds or shillings in their Chests, or Purses: by hoording and keeping their Gold, they do to themselves this mischief, they hoord up baits for Theeves, & so multiply to themselves enemies, and encrease their dangers. This they do in not making the poor their friends.

The

The Son of *Syrachs* Counsel is excellent to this purpose. *Loose thy money for thy Brothers, or Neighbours sakes, and let it not rust under a stone to thy destruction*; Luk 6. Christs advice is, *give and it shall be given to you again.*

The faithfull are liberall, they beleeve Christs promise and obey his admonition. A well growes muddy if it be not often drawn: by taking up water out of it, it proves more pure and clean, and for that water you take out, the more comes in; So it is with a liberall and bountifull soul, much he receives for a little which he gives. Christ is a magnificent rewarder of Beneficence. The elect Sons of God when they give a Dole or Almes, if it were possible, they would give their heart with it, so free and bountifull are they to the poor and indigent. Hence it is, Christ pronounces the mercifull blessed, not those only who can and do give much, but those also who would have mercy upon all, would releive

releive their wants if they had a competent store of wealth and Riches.

Pythagoras once taught his Schollers this dark sentence, Like comprehends its like; It is true in the common traffique and Merchandise of the world. One good turne requires the like, and commands the same: hast thou then a mind to find and purchase mercy? fish in the poores waters, cast in the Hook of thy beneficence, baited with good works, and thou shalt not fayle to meet with that mercy which will poure into thy bosome a full reward for thy charity. But thou maist object: by being thus bountiful to others, I shall want my selfe. O faithless and poor spirited wretch who hadst rather give way to thy diffidence then rely upon Christs word and promise. How many hath Avarice brought to extream want? Never did Charity go unrewarded. God in a manner contends with our liberality, neither will he be outstrip'd and overcome

come in bounty. *Give and it shall*
1 King. 17. *be given unto you, full measure, pressed down and running over* The Widdow of *Zarephtah* was not at much cost in providing a small dinner for the Prophet *Eliah*, it was no more then a little dry cake and the Text tels us how much she, gain'd by it. So the *Shunamite* that entertain'd *Elisha* in her house, receav'd more then she expended. So gainful a vertue is Charity: and so liberal a God we deal with, who is a God of Justice and mercy, he is just and mercifull in the performance of his promises. But there be some and those not predestinated to salvation, who never give to the poor but with a froward and Malignant heart: Those give with a malignant heart, who only part with those things they cannot eat nor use themselves. If they have in their houses any stinking meat, mouldy bread or sour drink, any rotten or corrupted scraps, which one would scarce throw to Doggs, that they bountifully bestow upon Christs

Christs poor Members, wretched Soules! how do they out of a fond perswasion fool and deceive themselves? This is not to offer Oyle, but (what *Baruch* by way of exprobration alleadges against the Jews) *Olive stones* to God; who did not respect *Cain* nor his oblations, because he offer'd the vilest and meanest of all the fruits of the earth, whereas he ought to have tendred to God the best. Art thou so straitned in thy meanes that thou canst do but little? it will suffice if thou wouldst do more. *God accepts the will for the deed.* Hast thou store of wealth, that thou canst do much? Beware that thy will move thee not to give a little. If thou canst not for the present help the poor with mony, feed him with hope of receiving good from thee, or sustain his family with comfortable and sweet words: if thou dost neither of these, afford him the pity of thy heart, by commiserating his fortune and distressed estate. 'God rejected not those

Israelits

Israelites who having no better sacrifice offered *fine flower or Goates haire*; but if they had Gold and offer'd those, they had deserv'd (sayes St. Chrys.) to be cursed for their wicked and deceitfull doings.

Again, some others there be who give not with a wicked mind, but infect and corrupt the oyle of their mercy, with the filth of their luxury, being as well prone to satisfie the desires of their lust, as they are ready to releive the wants and heare the cryes of the needy. [A people in *Cilicia* call'd the *Anazarbæi*, commit the charg and care of their Olive grounds to the custody of their Virgins, renown'd for their chast behaviour, who only there plant the Trees and gather the Olives. And let us who be Christians perswade our selves that this Olive Tree of mercy, and the Myrtle Tree of Venus are of so different a nature that they will not grow together.

That Almes is not allowed of by God which is attended with the filthy pleasure of the flesh. A bountifull

tifull hand and a libidinous heart, both those joyn'd together cannot please God. There be others who are not drown'd as the former in the mud of carnall lusts, but poure out their Oyle fruitlesly with this intent, that they may be seen and commended. But let me ask such men this question, what they mean by not following our Saviours Injunction? *why does the left hand know what the right hand doeth*? Holy *Iob* compares such men to *an Olive that doth cast her flowers* Job 15.33.

'And his comparison is very fit, for (as St. *Gregory* observes) The Olive 'Tree though it bring forth abun-'dance of blossomes, yet if it be sha-'ken with a strong and violent 'wind brings forth no fruit. So he 'that is then only mercifull to the 'needy when he hath beholders, or 'does it to be seen, he looses the 'fruit of his good work by means 'of the blast of mens praise, at 'which he aim'd in bestowing his 'Almes. The elect servant of God, when he helps those that want, re-

spects

spects and cares for no other beholder but God only, whose eye is spread over Heaven and Earth. Neither doth he expect commendation or praise, but from God alone who will be his reward and salvation. 'Our charity to the poor '(as St. Chrys. doth express it) 'hath Golden wings, but not Peacocks Feathers. It has admirers 'here on earth, but its rewarder is 'in heaven, whether it mounts with 'its golden wings and there finds 'Christ an advocate to cover its defects, who relieved him in his 'poor members.

Charity is so far from desiring to be known, that if it were possible it would hide and conceal its doings from the eyes of the al seeing God; indeed a man truly merciful is not so carefull that others may know how much he gives, as he is that God may know it, who alone can make him a just requitall and full satisfaction. Therefore St. *Cyprian* said well, when he termed this bountiful mind to the poor and needy

needy, a certain pledge of our fu-
'ture safety, for that by it we make
'God our debtor, and engage Christ
'unto us who one day will be our
'Judge and Saviour.

At that great Assises of the world the day of Judgment there will be a strict enquiry made concerning our Almesdeeds and mercy. Those whose hearts have been edgd with cruelty, being hard and unmercifull to the poor, those shall hear to their endless woe & horror. *Go ye cursed into everlasting fire.* But those whom God by an eternall decree, has assign'd to be of the number of the Saints and to the company of Angels; They relying upon the promise of God and merits of Christ, may boldly challeng the reward of their service. They may stand with cheerfullness in the presence of their Judg, And thus bespeak God with confidence. *Give O Lord,* because we have given to those that belonged to thee, and have had compassion on others, therefore O Lord have mercy upon us Mat. 25.

us. We have in some measure done what thou hast commanded, therefore we beseech thee repay what thou hast promised. The Judge he cannot, he will not reject these demands, but will readily confess that he is a debtor to those his Creditors. Then the elect shall behold in Christs side that gaping and bloody wound, and in this written as it were with Golden letters these words; *Come ye blessed, inherit a Kingdom.* Whatsoever ye demanded, ye shall obtain: I acknowledg my promise which I will now make good by a reall performance: I commend you for your mercy shew'd to my poor distressed members: well have you done my good and faithfull servants, receive now your wages, the reward of your service, a reward which is beyond all price and estimation: Whatsoever you have done to any of mine you have done it to mee. Your commiseration and pity has refreshed my body oft-times with meat and drink I was clothed with your Garments,

I was received as a ſtranger into your houſes, your love brok through the priſon Barrs, that you might viſit me in my diſtreſs. I lived by your mercy; Therefore *come ye bleſſed*; you broke your bread to the hungry; Behold therefore an everlaſting rich banquet is now provided for you; you ſhut not ſtrangers out of your doors, my will is therefore that ye be Fellow-Citizens, with my Angels in my celeſtiall Palace; you have cover'd the naked bodyes of my poor Servants and warm'd them with your fleece, come therefore and I will cloth you with the purple Garment of Immortality; *Come ye bleſſed.* O conſider this all ye Servants of the Lord, what a Merchandiſe, how great a chang wil this be, for Raggs, for Farthings, for ſcraps of Bread, to receive a Robe of Glory, the treaſures of Heaven, and delightfull pleaſures that ſhal never be ended. *God* (ſayes the Son of Syrach) *will give place to all good deeds, and every one ſhall find according to* Ecele. 16. 14

to his works. These things as they are most true, so if men would perswade themselves, and beleeve, they shall enjoy so inestimable rich blessings, certainly there would none be so stupid and sottish, as not to be willing to *purchase* Heaven at so easie a condition, and so cheap a rate. 'Most true is that of Saint 'Austin; If thou desirest to play 'the good Merchant, give what 'thou canst not keep, that so thou 'maist receive what thou shalt ne-'ver loose. Give a modicum, a litle 'that thou maist receive an hun-'dred fold. Give to a poor man a 'peice of mony, that thou maiest 'receive from Christ a Kingdom; 'give a morsell of bread, that thou 'mayst obtain remission of thy 'sinnes at the hands of God, give 'thy Coat or Cloak, that thou 'mayst be clothd with Glory. 'Give that which is vile and of no 'estimation that so thou mayst 'enjoy with God an eternity of 'all good things in Heaven. What 'a madness and folly is it (says St. Chryſ.

In Mat. c. 6.

'Chryſ.' to leave thy goods there 'from whence thou muſt depart 'and not to ſend them before hand 'thither, where thou and all men 'muſt go. Therefore by thy charity and bounty to the poor, lay up thy treaſurs in Heaven which is thy better Country.

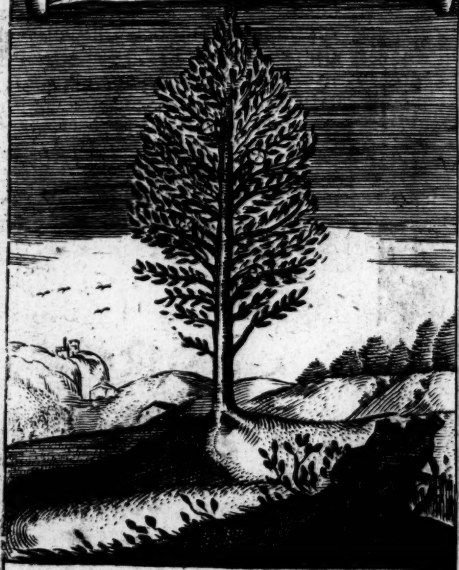
SYMBOLVM VII.

Eleemosyna cum benigno affectu.

Vnicuiq; mandauit Deus de proximo suo. Eccli. 17.

Emblem. VIII.

Selfe-Contempt



Except yee become as little Chil:-deren, you shall not enter into the kingdome of heaven Mat: 18. v. 3

The eighth Signe,

OF

Our being predestinated to Salvation is a vile estimation, or mean esteeme of our selves symboliz'd by a Cypress Tree under which is this motto.

MAT. 18.

Vnless ye become like litle Children, ye shall not enter into the Kingdome of Heaven.

THe Cypress Tree is always green and of a pleasant smell, it admits of no rottennes, and keeps all other things sweet and free

from all corrupt ſtenches. Therefore ſitly is this mean eſteem of our ſelves ſet out unto us and ſignified by it; for that an humble conceit of our unworthineſs kills the worm of pride (which lurks in us and cleaves cloſe to our natures) neither does it ſuffer a man ſo to rot and be ſo corrupted as to pleaſe himſelf and glory in any work of his, or ability. Self love is the rottenneſs of the Soul, and the bain of Chriſtianity. *The high looks and high ſtomack*, I *abhor ſayes God by his Prophet* David. *And he that behaves himſelf proudly ſhall not dwell in my houſe.* Men uſe to ſay it is a rare potion in which there is neither Sugar nor Poiſon, and certainly there is no vice nor ſin which can be imagin'd, in which the Poyſon of pride is not mixed and temper'd. This will be found true if the nature and quality of moſt ſins be ſurveyd. *Pride* (ſayes Eccleſiaſticus) *is the beginning of all ſin, and he that hath it ſhall be curſed in all he does, untill at laſt he be*

Pſal.101.5

Ec.10.14.

overthrown

overthrown. Pride the companion and nurse of a wicked disposition, discovers it self divers wayes in a multitude of vices, as hatred and carnal love, but above all it is obnoxious to the rack of Envy, for a proud man is ever envious. Neither are there more anxious and stirring motions in the minds of anythen of thosemen who seek not so much their own praise, as conceive it to be due unto them. Vpon the least seeming neglect or disrespect, they entertain a suspition that they are contemn'd, and this contumatious humour (as they judge it) in others they reveng by tormenting cares, and disquiet thoughts in and upon themselves. They are such as are ignorant of their own vices, and take no notice of other mens vertues. By men thus blown up with the tympany of pride, piety and faith, and whatsoever is among men accounted holy, all are esteem'd as things of nought; they are placed under fame, and their ambitious desire of honour. These are

highly priz'd while the other with Religion is trampled upon and scornd. pride a base though an aspiring sin many times is the cause of other sins and vices, because it dares bite with an envious tooth, and detract from other mens famous acts, their learning, their vertues, their sanctity or holiness, & in so doing, they are like to those worms, which ever eat into the best Pears and Apples. None personates the Devil better then a proud man, he labourd to be like the most high, to be like him in honour, equall in Majesty; this man endeavours alwayes not to be so much equal to his Neighbours, as to be prefer'd before them in reputation and dignity. *But God evermore resists the proud.* As a Souldier that stands on the battlements of a walled Town, beats down with his sword as many as ascend to scale it; So & worse oft times God deals with the proud who are sometimes overthrown by God without any great force or resistance, even with the same facility as a Gardiner crops

Iam. 4.

crops the flowers that peep above their fellows: So God can summon a fit of an Ague, the Feaver, or small Pox to be his executioner and to take reveng of the proud ones who admit of no Superiours.

Saul in his humility was advanced to the Throne, but being poyson'd with pride, he was immediatly cast down.

There be some men who out of a naturall Antipathy, hate Cats and Spiders and other small creatures: we are assured out of the word that God hates the proud: *Every* arrogant *man* is an *abomination to the Lord. And he that exalts himselfe is uncleane before God.* But as the murrain or some other poysonous humor, breaks forth not in one only, but in divers parts of the body: So pride contents not it selfe with one part or member alone, but has set up in diverse of them its seat and mansion, It possesses some mens eye, the Tongue of others, it has thrust it self into Ladies hands, for some there be that pride themselves

Prov. 16. Prov. 19.

in their Rings and fine white fingers. It sets upon most mens garments, there is its mannor house; there cheifly it raignes. It sticks to some mens and Womens hands, so fast and Immoveable, that an hundred Preachers, though never so powerfull in their expressions, cannot stir it from that place of Residence.

There is another sort of Men, who one would take to be sworne Enemies to pride, if they did not in a secret way teach by decking of them sumptuously, their Feasts, their houses, their Children, their Family and houshold stuffe to be proud. Thus pride mingles it selfe variously in all our doings. Sometimes we deject our selves even below the degree of baseness, we speak Honey and Roses, smooth deceiving words, we sprinkle our hearers with court holy-water, we creep at great ones knees that we may ride upon others heads, and when we are advanc'd to the throne of honour, a superiour or equall, is

odious

odious to us, and displeasing. Why art thou proud O dust and Ashes! Death with the least puff of his killing breath can scatter thee from thy dwelling, and blow thee into thy Grave. Why dost thou thus (*Suffenus*-like) please and flatter thy selfe in wickednesse? Thou stinkest in the nostrills of God and men, and art most distastfull to the blessed Angels. Thou art made up of Dust and Clay, thou Son of *Adam*, thou art compounded of corruption, and yet thou castest forth the stench of Lucifers pride, which will bring thee to speedy destruction. If not only the sweet smell of the Cypresse, but also its height and tallnes be pleasing to thee, if thou desirest to climb upon the staires of fortune; Go, Ascend, but when thou art mounted on high, let me give thee this caveat; Despise none but thy selfe the subject of sin, and the object of misery. It argues a brave and noble spirit to be on high, yet not to be advanced with an overweening conceit of

that

that felicity. He is the only brave one worthy of Admiration, who when he is lift up can depress himselfe by an humble demeanour in his life: and reaching Heaven with his faith and other heavenly vertues, in his selfe estimation and lowly opinion of his owne parts, creeps as low as earth, and would fall lower to do God or his friend any service.

'Saint *Bern.* saith that Humili-'ty is an individuall companion of 'Gods Grace: which Humility has 'in it a kind of Sublimity, it will 'not stoop to the bait of honour 'and preferment, and never growes 'insolent by any acquired glory. It is no great matter to be humble in an abject or mean condition. Humility in honour is a great and rare vertue, proper only to a Saint Heare ye this O ye Kings and Princes, and Potentates of the Earth, and heare this all ye that are learn'd and proud, ye that have riches and despise others. Humility in honour is a great Vertue.

And

And this is the property of true humility, by how much holier a man is even in the judgement of God, to seeme more vile in his owne eyes, and to judge himself the more wicked. *Abraham* the freind of God most commended for his faith and holiness, yet seemes to himselfe *but Dust and Ashes*. St. *Peter* who was eminent in graces, confesses himselfe to be a *sinfull man*, nay the greatest of sinners. St *Paul* a chosen vessell, and the prince of the Apostles, termes he not himselfe an *Abortive, a thing borne out of due time and unworthy to be called an Apostle*? To speak truly, there is no better and easier way to be exalted, then first to be cast downe and in a meane estimation of himselfe to be humbled. Pride is the ruine and death of all vertues, the downfall of men and Angels. O God what a change once was there betweene Heaven and Earth. The most beautifull Angell of all was thrown downe from Heaven, and a poor most miserable Begger Gen. 18.

was

was carried by the Angells thither. For from whence proud Lucifer fell, thither did *Lazarus*, poore humble *Lazarus* ascend, whom we beleeve to have rather numbred his vlcers, to have counted his boiles and botches, rather this, then to have cast up or made any Account of his vertues. And I doubt not but that out of a Genuine contempt of himself, his patience seem'd more glorious in others eyes then his owne. Wittily & well said he who affirmd that little was his strength, who thought he was strong at all; And no strength at all has he who thinks he has much. to this purpose saith St. *Bern.* thus, 'All things are wanting to him who conceives that 'he wants nothing. We may adde, 'that those men have no little or right to Heaven, and belong not unto God who are pleasd with nothing but their owne gifts, who are most proud Censors of other mens lives, and partiall Iudges of their owne, they are deceiv'd in other mens matters and bleare-ey'd in their

their owne, assuming a voluntary and pleasing blindnes. Woe be to these selfe flatteries. They will heare one day that heavy sentence, *Go ye Cursed*, &c Heaven admits of no such Peacocks, who have long Tailes, but shorter Crests, great and swelling conceits of their owne doings, but a bad opinion of other mens Those that are predestinate to eternall life censure no mens lives, so rigidly as their owne, and condemne themselves more often then they do others: They are indulgent to all men, never to themselves, and are most severe in correcting their owne manners. Wretched men that we are, we are but Dust and as it were a shadow that departeth, passing every moment to the region of darknes, the Grave, the mansion of the dead; yet out of a vaine ostentation, we run over our pedigrees, we number up the names of our Progenitors, as if they are the better men who reckon up most Ancestors. *Man is like to vanity*, sayes the Prophet David

His

His dayes paſs like a ſhadow, &c. Whereſoever we turne our eyes, there we may behold matter of Griefe and teares; if we look upward to Heaven there we ſhall ſee our Country afar off, but our ſelves driven and baniſh'd from it. Looke we downward to the earth, there we ſhall ſee a Pit which the Earth threatns unto us when we are dead, and though we now tread upon it with our feet, yet after a little while, our lofty heads ſhall be laid low in it. Look we upon our ſelves, we may behold a faire & red Apple, like that of *Sodom*, in which notwithſtanding its beauty, there lurks a worme which in time will eat and conſume that Apple at the heart: filth and rottenneſs and Death it ſelfe harbours even in our very bowells. Look we into our hearts, do we unbowell our conſciences; there we ſhall find Cages of Vncleanneſs, and dunghills of Impurity, a neſt of Snakes, Toads, and Vipers. Alas we abound in ſin and infirmities, and yet we are not vile

to

to our selves. We are overwhelmed with miseries, beset with folly and ignorance, and yet we desire to seeme happy, wise, and learn'd, and to be pointed at with the finger as if we were most eminent; These considerations of our sinfull frailty beget in the elect, a meane esteem of themselves, and the more they consider their miseries the more humble are they and vile in their owne eyes. And all things appeare unto them, (as they did to St. *Paul*) *Drosse and Dung*, because they themselves are so and worse in their owne opinion. They easily despise all earthly things, who have learn'd above all things to contemn themselves. And whosoever desires to be happy, let him inure himself to be contemn'd, and learne to contemne all things but God and goodnes which only is to be prizd and esteem'd in Gods Saints, who have studyed and practised that excellent saying of St. *Chrys.* "It "is as great a thing to think the "most meanely of thy selfe, as to doe Hom. 3. in Mat.

"do and Act the greateſt things "that may be. Gods elect Children obey his voyce that ſaid, *He that will be great among you ſhall be leſſe in the Kingdome of heaven*, and whether he ſhall come there it is a queſtion (it is a place only for the humble and meek.) The way of humility they likewiſe know to be rough and ruggy, and not eaſy at the firſt entrance, but within a litle while after it will prove more plaine, more paſſable and commodious. They are not ignorant they muſt climb up a litle hill to obtaine their deſired reſt, this they do with all their beſt endeavours, they iove to be contemned, and ſnatch at ſuch occaſions as may cauſe a juſt or an unjuſt contempt from others, and when they ſee themſelves deſpiſ'd, they are glad and rejoyce, and inſult more over themſelves then any of their Enemies: they threaten not when they are deſpiſed to reveng their quarrell with the ſword; they reveng not themſelves no not with a word. None of them

them lifts up his hand against him by whom he was contem'nd, he draws not his Dagger at him but acknowledges with a cheerfull thankfulnes, that he is benefitted by contempt and disgrace. In a word, Gods elect Children have throughly learn'd this lesson in Christs School, that the scoffs of men cannot make them less in Gods esteem, In whose opinion we are greater when we are little in the worlds favour. So great, and no greater is every man, as he is in the eyes of God who judges not according to mans Iudgement. We are little in Gods account if we be great in our owne, and contrariwise if little in our owne esteeme, vve are great in his. The deeper the Well is, the purer is the Water; And the estimation vve have of our selves is more pleasing to God, by hovv much the more vile and mean it is. *God brings downe the high lookes of the proud*: and men of great aspiring thoughts shall be brought to shame and confusion. The way to prevent vvhich shame

is

is to depress ourselves, and to bury all our proud conceits with the consideration of that heap of miseries, a mass of corruption, Ignorance and defects which cleave fast and close to our natures. They say that *Musk* will recover its lost savour, if you lay it in such places as are stinch'd with noysome sents. Thus if we seriously ponder our filthy vileness, or the vile filthiness of our sins, if we hate and loath them, and if we humble our selves before God, desiring his Grace to further our amendment, let us not doubt to obtaine what we request, and let us persvvade our selves, that by his Grace assisting us, we shall send forth the svveet savour of amendment of our lives.

A Religious man being once ask'd what vvay he had found as most Compendious for a Christian to attaine Heaven, replyed, The 'best vvay is for a man alvvayes to 'accuse himself. This is the only discipline, the chief practise of Good Christians: So sayes St. *Aug.* St. *Ambros*

I. de. virg.

Ambrose affirmes that it is a certaine signe of our Election to think not well of our selves, and to acknowledg our wound. Greg. saith, 'It is the property of the Reprobate, alwayes to do ill, evermore to sin, and never to retract what they 'have don: for whatsoever they do, 'they do it (as it were) hoodwinked, 'without any care or regard, and 'never acknowledge their fact till they be quickn'd to it by their punishment.

The daily practise of the Elect is to make a privy search into their owne wayes, and to discuss all their Actions, driving them to the very fountaine, even their thoughts, which pass not without examination, and when they have don all they can, they are not secure, because they know God sees in them what they cannot descerne.

The Son of *Syrach* his Counsell is good. *The greater thou art* (says he) *humble thyself in all things, and thou shalt find favour before the Lord, for God is great in power,* Eclus 3. 19.

and

and is honourd only by the meek and lowly. To ſpeak truly, the greateſt perfection that can be imagind is this for a man to know and acknowledge his imperfections. And he is more to be commended to whom his infirmities are known, then he that has travell'd through all the parts of the World, ſtudied the courſe of the Starres; the vertue of all Herbs, and deſcended into the very bowells of the Earth by his ſearch and enquiry into the myſteries of Natures excellencyes, after this ſcal'd the Heavens in contemplation of their greatnes, and yet for all this knowes not his owne weakneſs. Such a man may be pitied and reckond among the fooliſh.

"Doſt thou intend to build a "houſe of a great height, *i. e.* doſt "thou deſire to attaine to ſome e-"minency, be ſure that thou lay for "thy foundation, humility. Eve-"ry man is delighted with honour, "deſires to be mounted on high, to "be eminent above his fellowes, but "the way to this is to climb up upon

Aug. de verbis doc.

on Humilities ſhort Ladder, and to Aſcend by her ſteps. Our Country is above, but our way to it lyes below.

He that ſeeks after this heavenly Country with a ful bent of his ſoule and firme reſolution, will not refuſe to walk in that way wherein all Gods Saints have gone to Heaven. 'But we may ſafely take up 'Saint *Hierom's* complaint: many 'follow the ſhadow, but few em- Hiere p. 27. 'brace the ſubſtance and truth of 'humility. There are a few and 'they moſt happy being predeſti- 'nated to heaven, who the more 'they ſee and know themſelves, are 'the more diſpleaſing to themſelves; 'and the more vile they are in their 'owne eyes, the more precious are 'they to God. They pleaſe them- "ſelves moſt, who know themſelves 'leaſt. Many know much but Greg: l. 35. 'know not their owne wants, and Mor. c. 5. 'ſo much the leſs are they in Gods 'eyes, by how much they are the 'greater in their owne. An humble 'acknowledgement of our owne vileneſs

'rilenes is a Cauſye or ſafe high
'vvay that leads to happineſs. By
'deſcending into our ſelves, and
'humbly confeſſing our ſins, We
'may aſcend to Heaven, ſo ſaid
in Pſal. 6. '*Caſſiodorus*. Humility is the firſt
'ſtep to Glory.

The

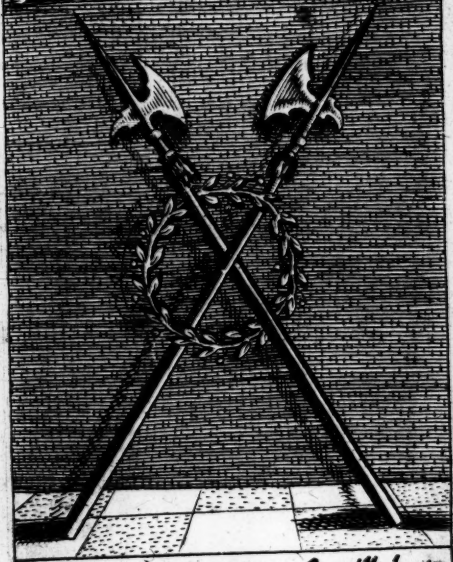
SYMBOLVM. VIII.

Vilis sui æstimatio.

Nisi efficiamini sicut parvuli, non intrabitis in regnum cælorum. Matth. 18.

Emblem IX

Loue of our enemies



Bee not ouercome of evill but overcome evill with good.
Rom. xxv. 21.

The Ninth Signe.

IS
The love of our Enemies: represented by two Javelins conjoynd or tyed together by an Olive branch. Vnder vvhich these vvords out of St. *Paul* to the

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ROMANS C. 12.

Be not overcome with evill, but overcome evill with Good.

AN Olive branch was used by the Auncients for a signe or emblem of peace: and here an Olive

Olive bovv tvvisted and made into a Wreath binds these tvvo Weapons together, and hinders them from meeting by vvay of hostility: as love conciliates and conjoynes those in a fast band, who before lived in hatred or enmity. Christ seriously exhorts us to the duty of

Mat. 5. love where he saith; *But I say unto you, Love your enemies, do good to them that hate you, and pray for them that despitefully use you, that persecute and revile you, so shall you be the Sons of your heavenly*

Aug. En. c. *Father.* One may object and say "that this work is hard, and the "taske difficult. But know, sayes "St. *Aug.* that the harder the work "is the more gratefull will it be to "God and profitable to us. There

Act. 10. be many kinds of Almes which God in mercy and for Christs merits is pleasd to accept, as he did those of *Cornelius*, but no Almes more acceptable, no sacrifice so pleasing to him as when from the very ground of our hearts, we forgive them that offend and trespasse against

gainſt us. Chriſt when he hung faſt nail'd to the Croſſe, had his Tongue only free from the wounds of nayles and laſh of Whips, and he thus hanging upon that curſed and ſhamefull Tree uſed that his ſacred Tongue in prayer and ſupplication for thoſe who had crucified him with their hands and revild him with their reproachfull Tongues. So eloquent and potent an advocate was he even for the Iewes and other his adverſaries. Neither did Chriſt in this want Diſciples or followers though they were but a few that conform'd themſelves to this his moſt godly practiſe. When *Stephen* pray'd for thoſe that ſtond him, heaven preſently opend as if the Saints & Angels in heaven were delighted with ſo rare a ſpectacle or ſight, to wit, a man praying for thoſe by whom he was murderd.

This protomartyr *Stephen* ſtood when he commended his owne cauſe to God, but pray'd kneeling for his enemies; and withall, *Saw heaven opend and Jeſus ſtanding* Act. 7.

at the right hand of God. If it be lawfull (O Lord Almighty) for sinfull flesh and blood to pry into thy Actions by a curious enquiry, Give me leave blessed God, to put this bold question unto thee.

Lord, what is it that thou now doest? how hasty is thy mercy and goodness? how doest thou make haste to help and save us? how different is the method of thy proceedings from ours: with us the fight goes, before the reward or triumph: but behold now a Saint rewarded before he had fully conquerd. Before *Stephens* mouth was open'd, Heavens Gates were unlock'd and opend, so that he presently, Saw *the Glory of God.* What man is there that liveth, that whilst he lives can see God and shall not see Death? This holy Martyr *Stephen* vvas yet alive in the flesh, vvhen he did partake of the beatificall vision. O vvonderfull mercy worthy of all Admiration. God never openly shewes himselfe to his Servants, but in Heaven, vvhich is his dwelling

place

place; vvhy vvas it then that happineſs broke (as I may ſo ſay) out of Heaven Gates and ran to meet *Stephen* in the mid vvay of his race? This Champion vvas as yet in the field, he vvas yet wraſtling upon the ſtage of this world, and in this conflict between life and Death, the fleſh and the ſpirit, he prayed, and that for his enemies: O happy and powerfull Prayer, that could open Heaven! But let us weigh the cauſe why his reward was ſo haſtily beſtowd? It is this. Our remiſſion and pardoning of Injuries, our earneſt deprecation and interceding for our Enemies is ſo gratefull and pleaſing to God, that now when *Stephen* was upon his knees, this moſt mercifull Lord layes aſide his dreadfull Majeſty, diſpences with his royall law of crowning after victory, prevents this firſt Martyr with a rare and extraordinary mercy, and commands the moſt beautifull Queen of Heaven, Happineſs, to ſtep out of thoſe celeſtiall doores, to embrace this bleſſed Champion

in her Armes at the Threshold before those doores, that so he that rewarded his deadly Enemies, his persecutors with love, and powr'd out prayers and teares to God in their behalf, might (contrary to the statute law of Heaven) be call'd to triumph, before Death was fully conquer'd. And this is a royall priviledge indulged only to those who can and do forget and forgive Injuries. Hence we may inferre, that to do an ill turne, not to suffer one is hurtfull to a man, and full of danger, for that thereby, he makes God his adversary and loseth his favour who is pleased with, and delights only in those that can suffer patiently, and readily forgive an Injury. *David* a man of meekness and after Gods owne heart, who had fought with Lions, and Beares, and often got the conquest, yet he being so valiant, as that no feare or terrour could abate his couragious valour, when his raging and most cruell enemy *Saul* oftentimes fell into his hands, and was at his mercy

cy yet he chose rather to spare then kill him, and bore as it were before him, this motto in his triumphant Banner. *If I have rewarded evill to those that repaid my good will with discourteſies; then let me* be overthrowne and fall before mine enemies. So St. *Paul*, although he was of that brave and stout spirit, that he challengd an Army of Spirituall adverſaries with Death and Hell into the field, and bid them open defiance, yet he was merciſull and gentle to his enemies, that he ſaid, *Being curſed, we bleſſe, being perſecuted, we ſuffer, being defam'd, we beſeech, &c.* his example may be to us a Pattern of meek patience. It is the moſt noble and generous kind of reveng to pardon, when thou haſt power to puniſh. And it is a more glorious Act to overcome an Enemy by ſilence, then by a multitude of words. *It is an honour for a man to abſtaine from ſtrife.*

Pſalm. 6.

1 Cor. 4.

Prov. 20.

"*Ambr.* ſaith, *that to revenge*, "is not an Act of fortitude or cou-

rage, but of an abject minde and base cowardise. He that revenges himself, overcomes not, but is overcome by his enemies. And of this opinion is the Prince of Philosophers who sayes thus.

Arist. l. 4. Eth. c. 3.

"As it argues a weak stomack "not to be able to digest hard meat "that is put into it so it is an argu- "ment of a pusillanimous spirit, "not to be able to beare with an "angry word. A man can not give "clearer testimony or demonstrati- on that he is a true Christian, then by loving his enemy. For the exer- cise of our vertues, our piety and patience, we have need either of a most syncere friend, or most sharp enemy, who is more Injurious to himself then thou or any man can be. *Chrysostome* said truly, that a "desire of Reveng in the heart is "more hurtfull then a Viper whose "poyson is incurable. Neither is "it a lesse evill to repay an injury "then to offer it. He that strikes his Enemy, gives himselfe his deadly wound, and he that wounds himself,

Hom. 41. in Act.

himself, we count him a mad-man or a fool. This is to take coales out of the fire, but first to burne our owne fingers, and then throw them upon another.

Thus is the Author of any evill at first or last punished by it, when he against whom it was intended, escapes oftentimes unhurt, or unpunished. Whosoever hateth another "man woundeth his owne soule, "and he that loveth not, bideth in "death. But what soever may be "said to the contrary; It is an hard "thing for flesh and blood to love an enemy. To him that should "make this objection, we may re- "tort thus. But it will be a more "hard and difficult matter to burne "in the midst of Gods enemies in "everlasting fire. It may be hard to love him, whom you think worthy of hatred, but it will be an harder and more Irksome thing to heare the voyce of him, who one day shall pronounce from his seat of Iudgement this heavy and soule-ikilling sentence, go yecursed, & c. let then no man any more pretend

Last deire dei To 3.

difficulty and say, It is a thing intolerable to flesh and blood not to hurt him by whom ofttimes I have beene hurt.

"Let such a man remember what "one did say. He that will take no "paines, will never climb a Moun-"taine, and whosoever hates his e-"nemy shall never go to Heaven. The superstitious Papists go in pilgrimage from place to place, and for the most part returne the worse. They offer large gifts at their Altars, and in the meane time harbour hearts in their brests as hard as their Altar stones, being full of hatred and malice: they put themselves to great cost and paines to procure a Jubile for the pardon of their owne sins, and yet they will not cast out their desire of Reveng, God, Christian, hath appointed for thee a Iubile which thou maist solemnize within thy self, and within the walls of thy house. This is done by saying but one word from thy heart; *I forgive*: say this cordially, and God will forgive thee all thy offences which thou hast committed a-

gainst

gainſt his Iuſtice. *Forgive and it ſhall be forgiven thee; for if thou ſhouldſt give thy body to be burnt, and haſt not Charity*, in that thou hateſt thine enemies, *it would profit the nothing*; God would not be pleaſd with thee, we count him rich who hath many debtors; our enemies that heap upon us miſeries, owe us much, for that they ought to ſuffer much by, and from us. It is in our power now whether we will enrich our ſelves by them in pardoning and paſſing by their offences. But let me adviſe thee O man, that art apt to reveng, caſt up thy account, and ſee what thou thy ſelf oweſt, and what others to thee. Conſider how much it is which thou oweſt to thy God. Thy ſcore is ſo great that I beleeve thou art not able to diſcharge it, but by this onely means, by relying upon Chriſts ſatisfaction to his Fathers Iuſtice for thy ſins. *Forgive thy Neighbour the hurt he hath done unto thee; ſo ſhall thy ſins be forgiven when thou prayeſt.* Great Lu. 6. Eccl. 28. 2.

are thy debts which God hath forgiven thee: if thou ſhouldſt be backward and unwilling to cancell a ſmall debt due to thee from another, might not one juſtly ſuſpect thee as guilty of great Iniquity? That ſaying of St. *Hier.* is common 'and well known: Oh feareſull 'ſentence (ſayes he) if we remit not 'ſmall things to our Brother, God 'will not remit great things to us. 'A man may expect the like mea-'ſure, or that pardon from God 'which he affords to his Brother. Forgive not, and thou ſhalt not be forgiven. Therefore *O man, take pitty on thy ſoule*, and if ſo be thou hateſt not thy ſelf, ſee, that thou extend thy love unto thine enemy. The pleaſure or delight that is taken in Reveng, is not long, but that which followes upon our mercy to others, is everlaſting. Be not I beſeech you, overcome with evill, but overcome evill with Good. *If thine* Rom. 12. *enemy be hungry, give him meat, if thirſty, give him Drink, So ſhalt thou heap coales of fire upon his head*,

head, and the Lord will recompence thee againe; *Overcome evill with good.* St. *Chryſ.* ſpeakes excellently of this Victory.

'In the Olympick Games conſecrated to the Devill, this Law 'was of force, to overcome by do- 'ing ill, by giving blow for blow, 'but in the Schoole of Chriſt, we 'are taught a quite contrary leſſon, 'to do good for evill, for here not 'he that ſtrikes, but he that is 'ſtroken, and beares it with pa- 'tience is commended by Chriſt, 'there he was crownd that ſhed 'moſt blood, here only he that is 'moſt patient.

Humility and meekneſſe would ſo guard us in our lives, that if we did but uſe either of them in our actions, no miſchief ſhould foile us, no hurt befall us, and no injury reach unto our perſons, being fenced with theſe two vertues. *Say not then, I will recompence evill, but wait upon the Lord, and he will ſave thee. Neither ſay thou as he has done to me, ſo will I do to him.* It is a madneſs Prov. 20. 22. 24. 29.

by

by hurting another to procure thy owne hurt and dammage. And he that bites at the ſtone when he ſhould look to the hand that ſent it diſcovers too much in himſelf of the nature of the Dogge.

Nay for blindneſs of underſtanding and for want of Iudgement he that rages againſt his adverſary, may be compard to an Owl or Buzzard,

2 Sam. 16. Therefore when thy enemie doth curſe thee, *let him curſe, for God hath bid him curſe thee.* with this conſideration *David* comforted himſelf, when he was revil'd by *Shimei.* He that is condemned to dye, is not offended or angry with the Hang-man, but rather with the Iudge. And why poore wretched man, doſt thou ſtorme in a paſſion againſt thy executioner? Rather look up to the Iudge, even to God Almighty, who ſent this Antagoniſt to try thy faith and patience, and to chaſtiſe thee for thy ſins.

The Devill without Gods permiſſion could not have taken one

Iob. 1. ſmall Sheep from *Iob. The Lord gaveth, and the Lord hath taken away*

way: he Lord, not the Devill; this was *Jobs* note. Chriſt in like manner replyed to Pilate. *Thou ſhouldſt not have had any power againſt me at all, unleſſe it had beene given thee from above.* The ſame Anſwer maiſt thou make to thy Adverſary; moſt men have been more benefited by their enemies, then by their moſt loving friends. Take away tyrants, and there will be no Martyrs, and take away all enemies and men thereby will looſe the reward of their parience. *Dioclesian* did not leſs amplify and enlarge the Church by the Sword and barbarous Cruelty, then *Conſtantine* did with Gold and liberality. That Lord of the family in the Goſpell would have the Wheat-and the Tares grow together; *Let both grow till the Harueſt.* But we are of another temper, of a forward and haſty diſpoſition, although it be to our hurt and deſtruction, ſo ſoone as we ſee a weed grow amongſt our Corne, we cry preſently tis a Thiſtle or Nettle, away with it to the fire, tares to the Furnace, our enemies we

John 19.

Mat. 13.

with

wish to hell. O my deare brethren bridle this unruly passion, be more gentle and moderate. It is not fit for you before the Harvest comes, to vent your hasty fury upon the fields at the time of Harvest it shall be said to the reapers: *Gather first the Tares, bind them in bundles, and cast them into the Furnace.* Let us not then provoke Gods patience to wrath against us, by being to hasty in the prosecution of the ruine of our enemies: Let us wait for the Harvest. Let us referre them and our cause to the Barre of Gods Iustice. This kind of weeds, this cockle these Tares shall not escape the cutting Hooke, they shall be throwne into the fire, but the Harvest is not yet, therefore Gods leisure must be waited on, his time expected. Christ when he taught his Disciples to pray and offer up their soules to God in the 7. Petitions of the Lords Prayer, not without great cause he repeated, and explaind that which concerns the forgiving of our enemies which Injure us, and what did he give us to understand by that explication.

plication, but that this Doctrine of forgiveneſs was often to be inculcated and the duty ever practiſed. And truly *we cannot too often re-* ‘ *peat, that which is never ſufficiently, never well enough learned.* *David* commending to us the excellency of Gods Law, ſpeaks thus of it. *Thy commandement is exceeding broad:* indeed it is of a large and vaſt extent, in that it commands us to love not only thoſe of our acquaintance, but alſo ſtrangers, our enemies as well as benefactours, our foes as well as our friends, and thoſe that are unworthy of our favour, aſwell as thoſe that deſerve our love and honour. Pſal. 119.

‘ A man can give no ſuch cer-
‘ taine argument that he is rich, by
‘ wearing about his neck a Chaine
‘ of Gold, as he that loves his ene-
‘ mies, demonſtrates, and clearely
‘ proves that he is the Son of God.
‘ But where is the man that has ſuch
‘ a command o're his paſſions, that
‘ when the waves of Anger rage and
‘ ſwell, does not curſe his enemy
with bitter execrations, even to Chryſ. hom. 2. in Ep ad Phil.

the

the Pit of Hell? But this becomes not Christians who have given up their names to Christ, promising to be his Disciples, in imitating his vertues. It beseemes such to bridle their Anger, and to allay their unruly passions. Good counsaile is that of St. *Aug.*

Ser. 3. Inter. 17. Hom.

'Hast thou heard a reproach? it 'is but winde. Art thou angry, 'here rises a wave, when then the winde blowes, and the Waves rise, the ship is in danger: So is thy heart if thou givest way to the 'passion of Anger. Having heard thy selfe reproach'd, if thou studiest to be reveng'd, thou hast made shipwrack of thy patience. And why so? because *Christ is asleep in thee upon a Pillow* (as he was in the ship with his Disciples) Thou hast shut Christ out of thy thoughts, thou hast quite forgotten that when he was hanging betweene the two Theeves, he entreated God with teares to pardon, not to imprison or hang his persecutors. Thou seest then how Christ sleeps in thee (as he did in the ship, when th

the ſtorme roſe) he ſleeps in thee, who has left thee by his example a leſſon, from which thou maiſt learne, not only to watch for thy enemies good, but to die for him if there be need.

Therefore by an active remembrance of his vertues, ſtir up Chriſt in thy heart, and ſay to thy ſelfe, what am I poore worme that I ſhould deſire to be reveng'd upon any that has done me ſome harme? I will reſolve rather to undergoe the ſtroake of death, then my enemy ſhall ſuſtaine by me any the leaſt harme. The ſoule that burnes hot with an eager deſire of revenge, when it departs out of the body and takes its flight to Heaven, will certainly be repeld by Chriſt, who by his precept and practiſe taught us meekneſs, not raging malice; being a Teacher of ſubmiſſion, not of perſecution; the Maſter of Charity, (who did inſtruct us to pardon our enemies,) not of Hatred and Revenge; thoſe that practiſe theſe are none of his Diſciples, they belong not

not unto Christ. But the revengfull soule wants both eyes and eares, it is deafe and blind, and carried whereſoever the violence of paſſion drawes it; of this conſtitution and humor were thoſe of whom we finde mention made in "*Plautus*, who ſayes that the rich cormorants of 'thoſe dayes were ſuch, that if you 'did them a good turne, it was 'blowne out of their memories like 'a feather, but if you did them any 'the leaſt diſpleaſure, their impla-'cable wrath would lye as heavy 'upon you as Lead. Indeed moſt men are of a leaden, obtuſe, and earthy mind, ſleepy, and drowſie in all things excepting injuries; they are watchfull in theſe and will be ſure to repay them; upon the leaſt blaſt of any offence or diſpleaſure conceived to come from another, all courteſie and love flyes away, and vaniſhes out of their thoughts, but a contumelious word or any diſgracefull Act ſinks deep, as it were lead, into their hearts, and ſticks there as faſt and unmoveable,

In pæn. Act. 3. Scen.

as

as malice and hatred can make it. Give me leave, my Christian Brethren, to speake what is true, and what I repeat with greife. The very Idolatrous Gentils overcome us with Goodnes and pity to their enemies. Their testimonies and examples so convince our Consciences, that at the great day of Judgment there will be no manner of excuse left for us.

Pompey the Great, was not more renown'd for being Mr. of 3. parts of the World then for this (as *Paterculus* doth witnes) that he was constant to his friends, easily entreated to forgive when he was offended, and most ready to accept of any satisfaction that was offered when *Augustus* the Emperour pardon'd *Cinna* who plotted his death, he bespoke him in these words. *O Cinna once againe I will give thee thy life*: First I gave it thee as an enemy, but now as to a traytor and parricide, and forthwith he also conferrd upon him the Consulship. See now the event of this his Good- Pompey.

Goodneſs; by this means he tyed *Cinna* to him faſt in a bond of friendſhip, ſo that when he dyed he made him his Heire.

Phocion. *Phocion* the Emperour, a moſt Innocent man being condemnd to die, when the Sergeant came to him and preſented a poyſoned Cup to drink; his Kinſ-men and acquaintance askd him what meſſage they ſhould carry from him to his Son: "My will and command is (ſaid he) "that my Son bury this Cup in "oblivion, which the Athenians "have now forced me to drink. To theſe may be added the example of

Jul. C. *Julius Cæſar*, who is reported by Hiſtorians never to have forgot any thing, but Injuries. But which of us in this caſe either will ſeeme, or will really be guilty of forgetfulneſs.

The benefits we receive, we write in the Duſt, which is blown away with every blaſt, but our ill turns in Marble, which is laſting and durable, theſe we never forget. No man will give place to Anger and ſelf

lf Revenge, although God urge
im with his command to it. God
id ever severely punish this desire
f Revenge, and hath said expressly
n his word: *Revenge is mine, I*
will repay it, when I think it fit. Deut. 32.
Notwithstanding this Edict from
God, what man is there who is
not ready to retort and say. To me
belongs revenge, and I will repay
it. God opposes this bold reply
once againe in the Scriptures. Rom. 12.
Vengance is mine and I will repay
it. Here flesh and blood dares once
more oppose its maker, and say, nay
Lord, Vengence I will challenge;
it is mine, and I will repay it. Thou
art too easy to be entreated, thy Re-
venge comes slowly, and oftentimes
too late. Thus out of a rash and
wicked boldness we dare challenge
Gods prerogative, and invade his
royall priviledge. Out of his hand
we snatch the Sword, which he only
should draw to cut off our enemies,
and being, the party offended, con-
trary to all equity, we take upon
us the property of a Judge.

Russinus

Ruff. l. 3. n 77. Pelag. lib. n. 10.

Ruffinus Aquilienſis, and many other Greek Interpreters tell us that a certaine man having ſuſtaind a great Injury, made his complaint to one *Siſoius*, a moſt Religious old man, a Magiſtrate in that place, ſo alſo he deſcribed with bitter and ſharp invectives the manner of his Injury (being ſome words of diſgrace,) and withall beſeechd him, ſaying, "Suffer me to ſhew my ſelfe a man, and to revenge my ſelfe on my adverſary. But the good old man did earneſtly requeſt him, that he would not by ſhewing himſelf a man, turne Devill: and alſo adviſed him to leave all Revenge to God, who is a ſtrong and unreſiſtable revenger of the wicked, who for the Injuries they do to Gods ſervants ſhall not eſcape, but be certainely puniſhed. But I am reſolv'd ſaid the other, not to pardon my enemy, and never to deſiſt, till I have done to him, as he hath done to me. To whom the old man once againe replied thus. I beſeech you ſo prove

your

your self to be a man, that withall you forfeit not the name of Christian, and attend to what reason dictates to you, not to that which is enjoynd by the violent command of passion.

To this the other answers, yes, but reason tells us that he is not to be spard who wold not forbeare others.

To whom *Sisoius* thus once againe. But my friend, this thing thou speakest of is not in thy power to will or do.

The right and power of the sword in this cause belongs only to God. *The God to whom Vengeance belongs*, is the Lord of Heaven, and has power to do what he will with his Creature. : this liberty is denyed to us. And I suppose thou knowest what Christ has said, not by way of Counsel, but precept and command; That we owe to our enemies not only pardon, but also prayers, love and courtesies. [My Father,] retorted the other to this my mind is like the troubled Sea and will never rest, or be at quiet till

I be avenged on my Adversary? Seeing therefore replyed *Sisoius*, thou art resolved to take revenge; Let me advise thee not to be too hasty: Let us I beseech you first present our requests to God in Prayer: upon this both fel upon their knees, and the old man *Sisoius* conceived a prayer in these words. "O God "we present not our selves before "thy Majesty, to desire thy help or "assistance, for that at this time we "have no need of it neither do we entreat thee to take any care for us; "for we will looke to and provide "for our selves. Vengeance belongs "to us, and we will repay it, and "we now are fully resolved to "subdue our enemies, and to bring "them under our feet, for the ma-"ny injuries they have done us.

When the good old man had finished his prayer, the other was so astonied with a confused amazement and shame, that instantly he fell downe at the old mans feet: and being thus prostrate, he wept bitterly, and promised that he would

would forgive his enemy, and not revenge himself, no not in word. And indeed this is the Coumand of our just God; this is the mark of Gods Sons, willingly and readily to pardon those that offend them; and when they have an opportunity, to requite the offence with a beneficiall courtesie. *See* (sayes St. Paul) *that no man render evill for evill, but alwayes follow that which is good, both towards your selves and towards all men.* Thus Paul; but Christ our Saviour, has left us a more strict Injunction, when he sayes more plainly. *But I say unto you that heare me, Love your Enemies, do good to them that hate you, bless them that curse you.* And as ye would that men should do unto you so do ye unto them. *And if you love those that love you, what thanks, have you for sinners do the same. And if you do good to those that do good to you, what thanks have you for Sinners do the same. But I say unto you, love your enemies, and your*

1 Thes. 5:

Lu. 6.

reward shall be great: and you shall be called the Sons of the most high, because he is bountifull, even to the ingratefull, and to the wicked.

These duties (good God) thou commandest, and largely doest thou promise; but O Lord how many be there that will not lend to thee an eare: how many are there in the World who prefer their lust and hatred before thy word, and therefore they most audaciously profess, they will not leave their malice, nor by any threats, be Effeminated into a facility of pardoning an offence. Nothing is more pleasant to them, then to pay their enemies with their owne Coyne; to requite wound for wound, and words for words. And if God should do by them, as he did by *Salomon*, offer to give them what they did wish, I beleeve they would not as he did desire wisdom, rather Revenge. They undoubtedly would cry to God, and say; Lord give us the lives of our enemies, and it shall suffice us. Behold here a lively

1.K. 3.

dively picture of the spirit of Revenge which uses to contemne Gods Law, to esteeme little or nothing of his threats: and not only not to suffer, but to returne an Injury, to be ragingly angry but for a small word, to follow the violent motion of an unruly passion, and to load an enimy with curses and execrations.

"This desire of Revenge (sayes "*Tertullian*) proceeds either from "vaine-glory or malice. The former is every where by all wise men contemn'd: The latter is most "odious to God, especially in this "case, because it doubles and repeats an evill, which was but "once committed. For what difference is there betweene him that provokes a man by an Injury, and him that is provok'd, if he revenges himselfe, but only this, that the one is in the first place found guilty, the other in the second, both of wickedness and wronging God; in that they disobey his word, wherein we are taught, *if a man smite us on one* Lib de pat. c. 8. 9. 10. 11.

cheek to turne the other, and to tire our enemies in piety by our patience; for by our patient bearing with their wicked doings; we torment and vex them as it were with scourges and whips. Tell me, I pray you, whether or no we do not derogate from Gods honour, when we arrogate to our selves the power of revenging and defending our selves; God is the *Arbitrator or Proctour* of patience, and if you commit the managing and care of your abuse to him, he will be in thy behalfe a *Revenger*: commend your losse to his providence, and you will find him a *Restorer*: trust him with the cure of thy Grief, and he will be thy Physitian, *or healer*: At the houre of death commend thy spirit into his hands, and at the last great day he will be thy *Rayser*, and reuniting thy body to thy soule; he will glorifie both of them together in his heavenly Kingdome. But an impatient and froward man may object and say with him in the Poet; What? shall I alwayes be a silent

Audi-

Auditor: being so oft provok'd, shall I never repay the wrong that is done unto mee? so it is, (my Christian Brother) never think thou of requiting an Injury, although thou beest an hundred, nay a thousand times abused; if thou desirest to bereckon'd amongst Gods Sons, commit thy self, and thy cause to thy heavenly Fathers hands, and with a patient silence, suffer and beare with thy Adversaries malice. *My Children suffer patiently the wrath that is to come upon you from God: for thine enemy hath persecuted thee, but shortly thou shalt see his destruction, and shalt tread upon his neck.* Thus did God once comfort his people by his servant *Baruc.* And by St. *Paul* he sayes, *He that has done wrong, shall receive for the wrong which he hath done.* But perhaps thou wilt farther say. well Sir, I will forgive but never forget the injury. Is it so indeed? do ye think that God will be mocked! do you think this kind of liberality is pleasing to God? if it

Baruc. 4. 15.

Col. 3. 25.

be so that you are resolved to do no otherwise, then expect the same measure of bounty at the hands of the Lord. Should a man, sayes Ecclesiasticus, *beare hatred against a man, and desire forgiveness of God, he will shew no mercy to a man that is like himself, and will he aske forgiveness of his owne sins: if he that is but flesh nourish hatred and aske pardon of God*, who will entreat for that man? I suppose none. It is a vaine pretence of clemency and pitty to say I will not revenge such an Injury, and yet never forget it. Whatsoever thou giveſt, and forgiveſt, give and forgive it entirely, or else for ever dispaire of mercy from God. you know what Christ threatens in the Gospell, *So shall my heavenly Father do unto you, if ye forgive not every one his Brother from your hearts.* To this some great one may object: All this I beleeve to be true, and I would readily without much adoe forgive and pardon my enemy, but I am a man of publicke

Eccles. 28. 3, 4.

Mat. 18.

Authority

Authority. No man ſhall think to abuſe me, and go unpuniſhed. I muſt and vvill defend my honour vvhich is Eccliſp'd, and my reputation vvhich is ſtained. Such anſvvers have fallen from ſome mens lips: but I beſeech you, (Chriſtian Brethren,) let us not play the Sophiſters, and diſpute the caſe in ſo ſerious a point that concerns our ſalvation: laye aſide all painted phraſes, and all expreſſions gilded vvith a pretence of colourable excuſes.

Saint *Stephen* was one that bare a publick office, yet he threw not back a ſtone againſt thoſe that ſton'd him: neither would he defend his honour, ſo, as to forfeit his Religion, but cried out with a loud voyce: *Lord lay not this ſin to their charge.*

In like manner our crucified Lord and Saviour Chriſt Ieſus did (not as the Son of man only, but alſo as the Son of God) utter theſe words with devout teares to his Heavenly Father. *Father forgive*

them. There is no mortall man of ſo great Majeſty and worth, but that he may without any the leaſt blot to his reputation forgive an injury offered to his perſon. *Thou*
Levit. 19. *ſhalt not ſeek revenge, nor be mindfull of an injury from any of the children of thy people.* So God by his ſervant *Moſes* exhorts all Magiſtrates. But thou wilt ſay, I never gave that knave any cauſe of offence. It may be ſo, and I muſt tell thee, if a cauſe had bin miniſtred, that which thou ſuſtaineſt could not be termed an Injury, but it would be ſaid, that thou hadſt hurt him, and he wounded thee. But what do you meane by talking of a Cauſe? wherein did *Ioſeph* treſpaſs againſt his Brethren when he told them his Dreame! And yet even *Ioſeph*, the Viceroy of Ægypt; though ſo abuſ'd, in a generous and brave ſilence, buried all his injuries, and rewarded them with great benefits, which his Brethren who had ſold him, received at his hands. But you will object and ſay. But Sir, the

Injury

Injury is no ſmall nor light one. But now, why do you exaggerate the greatneſs of your Ingury? if the offences which thou forgiveſt be ſmall, thy praiſe will not be great. And unleſs thou be exerciſd with great croſſes and Jujuries, never expect to be famous for thy great vertues.

'Heare what St. *Hierome* ſayes God is (be it ſpoken with reverence) 'a Smith: his enemies are his Files 'and Hammers, by which he purges 'and takes off our droſs from us: 'and being thus purg'd, & polith'd, he ſtampes upon our ſoules the Image of holineſs. But let me ask thee (whoſoever thou beeſt that complaineſt of thy ſufferings) haſt thou been ſton'd with *Paul*? haſt thou ever been ſcourged, and crucified with Chriſt? No, let this then teach thee humility and patience; In that thou art not in ſo bad a caſe as thy betters. But I am of a Noble, he of a baſe parentage; why ſhould he not then feel the ſmart of my revenge; poore miſtaken man, you Hier. c. 5. in Mat. 9.

are both of the earth, earthy, yours may be of the better mold, yet dust thou art, and to dust shalt thou returne, as well as thy poorer Adversary. If a desire of revenge overcome thee, thou art not of the Son of the nobles, but a servant of sin and wickedness. *Remember therefore thy latter end, and cease to live in enmity, in debate and strife.* Ecclus. 28. Thou maist say after, all this. Although I Revenge not my selfe upon mine enemy, although I forbeare to do this, yet I cannot so Command my passion, as not to have a will and great desire to it. Thou maist, if thou wilt, command thy affections; But so long as thou doest minister to thy mind matter for thy hatred to feed on, thy thoughts before God are as bitter as Wormewood: thou beareſt in thy breſt nettles, Thornes, Thistles, with which thy conscience is miserably wrack'd and tortur'd Againe, Thou wilt say, I burne with the flame of revengfull thoughts. Let me tell thee, unless thou put out,

and

and extinguish this fire betimes, thou wilt cause God to shut theeout of Heaven, to lock the gate of it upon thee, and to doome thee to that place of torment, where thou shalt burne in everlasting flames with the Devill and his cursed Angells. A patient suffering of Injuries, is a Gate through which we enter into the heavenly joyes. *But he that seeketh vengeance shall find vengeance of the Lord, and he will surely keep his sins.* Lastly thou maist object and say. I can take no rest night nor day, my meat and my drink are uncomfortable to mee, so long as I see *Mordochey* my enimy sitting and untouch'd, free from all misfortunes and grief, and plotting against me this or that mischief. O fond man, foolish to thine owne destruction, *Ezekiel* reports of certaine valiant men, *who went downe to the grave with their weapons of warre, and laid their Swords under their heads.* See here a new and unheard kind of pillow, a sword. On such a

Ecclus: 20. 1. Num. 12. 19. Deut. 32. 35.

Ez. 32 27.

pillow

pillow do all those that are greedy of revenge lay their heads to sleep, who never cease from wickedness, and take no rest or quietness in any thing, but in calumniating and fighting, in brawling with those whom they conceive to be their enemies. Thus *Cain the first Scholler in the Devil's School* (as *Basil* calls him) he slew *Abell* with his bloody hand, to the intent that his Brothers glory being ecclipsed and darkned, his owne might shine the brighter, and be more firmely established. But he found a quite contrary event. *Esau*, *Saul*, and *Antiochus*, implor'd Gods mercy, begg'd his pardon for their sins, and that not without tears, and yet were not heard. God rejected their Prayers.

Heb. 12. *Esau found no place for repentance, though he sought it with teares.* In like manner *Saul* and *Antiochus*, though they endeavored to take hold on the hornes of the Altar, even that of mercy, they were repulst'd and beaten off, and not undeservedly; for that they refus'd to spare, and

and to be pitifull to those from whom they had receiv'd any the least indignities. *He shall have judgement without mercy, who, shewed no mercy, to others.* Eccl. 28.

King *David's* fall was foule and deadly when he committed 2. sins at once, Murder, and Adultery: but so soone as he had shew'd but the least signe of Repentance, and utter'd scarce two words when he said to *Nathan*, I *have sinned against the Lord*, The prophet Immediatly replied. *The Lord hath put away thy sin, thou shalt not die.* 2 Sam. 12. 13:

How oft did *Antiochus* confess that he had sinned and not without bitter lamentation and howling, cry to the Lord for mercy and pardon; no doubt he made great vowes, and offer'd great gifts to God in his Temple, and promised if God would pardon, to amend his life for the future. Notwithstanding al these protestations he suffer'd a repulse: God did not encline his eares to this Tyrants prayers; & no wonder, For this tyranical King did differ much from King *David*. They behav'd themselves

themselves diversly and in a diffe-ferent manner towards their enemies. *David* was inferiour to none in Warre and conquest, his success and victories were great and many: he likewise overcame all in mercy and pity, in sparing those who did injure him either by opprobrious words or open hostility. He us'd his power in nothing less then in taking revenge against any; more gentle and milde was he to his foes, then *Antiochus* was to his owne people and Citizens; against whom he breath'd nothing but swords and fire, blood and revenge, and being thus unmercifull and full of cruelty, he found no mercy. The Phisitians use not to desert their sick patients, untill they plainly perceive that their disease or malady is past all hope of recovery, yet there is a certaine kind of disease, which when they discover in their patients, they presently bid them prepare for death, it being impossible for them to be cur'd. Even so it is in the soule: Although we are to dispaire of no mans salvation, be he never so

so wicked) so long as he has life and being, yet when his bowells do swim in the gall of bitterness, when his soule is inflam'd with malice, burnes with hatred and a desire of revenge, of this kind of sickness, St. *John* spends his Crisis, he tells us it is deadly. *There is a sin* (sayes he) *unto Death: I say not that a man should pray for it.* 1 Io. 5 These men seldome repent that are obstinatly resolv'd, and bent to revenge their private quarrells and distasts against their enemies. And in whom there is this bitterness of spirit, in them there is no sense or feeling of Gods Judgements, they are by them no whit terrified. Although all the learn'd and wise men in the world thunder against this sin with their pens, although all Gods Prophets, and Ministers pronounce heavy threats against it, and withall intreat and perswade the men of the World to cover all their injuries with the mantle of forgetfullness, to bury them in the Grave of forgiveness, and to embrace one another Ecc. 28.

in

in the Armes of love and tender affections; notwithstanding, all these exhortations, threats, and precepts, the ungodly ones, who are fitted to destruction, shun and decline all the wayes of amity and reconciliation, they (not fearing the wrath of God, not regarding his Ministers) go on boldly in their revengfull purposes, and labour to repay to their enemies for bad turnes the like requitalls.

When neither the Prophets, wisemen, nor any of Gods Messengers could be heard, but still men went on in their malice, at last the wisest and the faireſt among the sons of men, the Prophets instructour, the King of Angells came with great power and Authority from his heavenly Father, not so much to perswade, as to command us to this union, a peaceable agreement among our selves, he came also not to counsaile us, but to imprint this law of love in our hearts: and yet miserable wretches we are, we kick and rebell against our Saviours

viours Doctrine, we reject his law. He in his Fathers name commands us thus. *But I say unto you, love your enemies*; we his rebellious Subjects retort and cry unto him. Mat. 5. "O Christ you speak in vaine to "us, your commands are to no pur- "pose; although we be Christians, "yet we in this will shew our selves "worse then Heathens; we will take "revenge and not attend to thy "words. This is the blasphemous "answer of proud worldlings to Christ, who exhorts us to love our enemies, but none will obey his voyce. *But I say unto yee, resist not evill*: Thus Christ. what? Resist not evill? Then we shall be branded for Cowards; thus we out of an impudent boldnes. *Pray for them that persecute, and revile you that ye may be the Sons of your Father which is in Heaven.* This is Christs advise, but we count this a Jejune and frigid Prayer, and are loath to purchase that royall Title at so deare a rate as we esteeme it. *Doe good to those that hate you*: So

Christ

Christ enjoyns, but we are ready to reply: Thou commandest Lord, that which is against the very grain of nature, impose upon us a taske which may be done with more facility, *Forgive & ye shal be forgiven.* Thus Christ againe. Our Answer is this, we cannot, and that you may know we cannot, know that we will not bridle our Anger with the curbe of Reason; we will not hold in our Teeth, nor containe our hand. And who can command his thoughts? we are therefore resolv'd to meditate and practise revenge. *If you forgive men their sins, your heavenly Father will also forgive you your trespasses.*

This is Christs loving and sweet admonition to us, but we ungodly miscreants make answver to this, vve would vvillingly dye, so that vve might first see our enemies perish. O my Christian Brethren do you hate Heaven so, that you vvill vvith a speedy course post to Hell? have you banish'd that Petition in the Lords Prayer out of your thoughts?

For-

Forgive us our trespasses as we forgive them that trespass against us? From this you may inferre that either your enemies are to be loved, or that you cast a snare upon your selves, as oft as you put up this request to God. As vve forgive others, so Lord do thou forgive us. But we forgive nothing. out of an implacable hatred to mens persons, vve are ever forvvard to punish and revenge the least affront, or hurt vve receive from them; Therefore O Lord forgive us nothing, but punish so oft as vve offend.

This is the language of our *Esawes*, the Reprobate, not of Gods elect ones, vvho although they receive never so great hurt and dammage from their enemies, yet they are ready to call to God and say vvith their Saviour, *Father forgive them, &c. And Lord lay not this sin to their charge.* I forgive all, I remit all, and vvill revenge none; This is the voyce of *Iacob*, of one ordain'd to life and salvation. But before I put a period to this discourse

I must entreat all those who shall peruse this, and not love their enemies, to tell me ingeniously, whether they beleeve these things to be true: Certainly they will answer, affirmatively, unless they can imagine that Christ will deceive us, or that Truth it selfe can lye. If then these things be true, nay most true, what wicked contumacy then are they guilty of, who out of an obstinate spirit make a mock at Gods word and contemne his commands? Christ calls, and commands, *Love not only your friends, but also your very enemies*; if they have wrong'd you, pardon and remit al their injuries. Christ may command, yet you are stifly resolv'd, to hate and persecute, not to pardon your enemies, and detractors. What is God and Christ? is Heaven and happines of so little worth in your esteeme, that the promise of so great a reward, cannot wrest and extort from your tongues, and hearts this one word, I forgive, I remit, and the Lord pardon that man his sin,

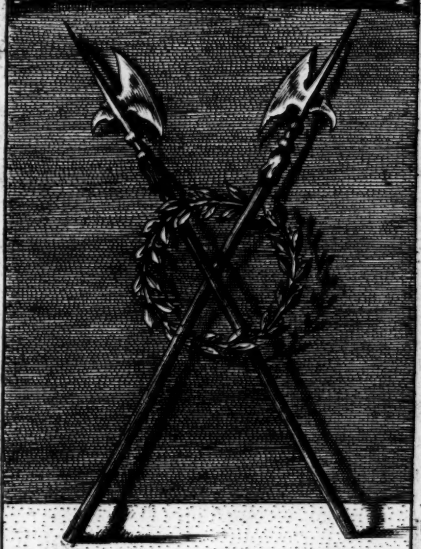
who

whosoever he be that has done me any wrong? What? for all this which has bin delivered, do ye stand yet as stocks without sense, and voice without any motion or inclination, to forgive and pardon? Does your Iron brest yet breath Reveng? Doe ye yet cry, the Devill, or the Gallowes take him, that has wrong'd mee? Doe ye still wish mischief to him, do you still hate your enemy? And will not ye hearken to Christ, listen to what he commands? If you are fully minded not to cast out this poyson, enjoy your malice, but let me tell you for a certaine, doe what you will, take what course you please, you are in the road-way to hell, and out of that which leads to Heaven. Faith and love lead to this; malice and hatred to that. For most true is that saying of a learned and devout Author. "He that "ceases not to hate his enemy, can-"not love God.

THE

SYMBOLVM. IX.

Dilectio inimicorum.



Noli vinci a malo, ſed vince in bono malum. ad Rom. 12.

Emblem X.

Detestation of Sins past

I will come vnto thee quickly & remoue thy candlestick out of his place except thou repent
Reu: 2. v. 5

The tenth ſigne,

IS

A deteſtation, and loathing of our former ſins. The emblem of which, he makes Whips and ſcourges, to ſhew, that vvhen vve truly hate our ſins, vve ſubdue them and our luſt, by chaſtiſing our ſelves; (as *David* did) with faſting and religious duties. Pſ. 69. 10.

Vnder that Emblem vve have theſe vvords.

APOC. 2.

I will come quickly, and unleſs thou repenteſt, I will remove thy Candleſtick from thee.

ST. *Auguſtine* covnts it an abominable vvickednes for a man to record his former ſins, and to glory

glory in them with a certaine joy and delight, when as he should rather greive for them, and use the best meanes to release his soule from their power, and his conscience from the guilt of them. For as the same St. *Aug.* truly affirmes: He that beares his breast, out of a seeming sorrow for his offence, and does not correct his ill life and manners, that man rather hardens his heart, then removes his sins. *David* mourning for his transgressions sayes thus of himself. *My sins is ever before mee*: and therefore he entreats God so earnestly to *create in him a cleane heart, and to renew a right spirit within him.* Happy and blessed are those men who so lament, and with a generous hatred, so detest their sins, that they grieve for this, because they can grieve no more, nor so much as they should, and are therefore sorrowfull for that they sorrow less, then they ought or would. And truly this *sorrow which is according to God, or Godly sorrow, worketh repentance*

Lib. 5. de lib. arb.

Psalm. 51.

2 Cor. 7.

repentance unto salvation, not to be repented of, i. e. stable and firme; which is to be noted with an attentive consideration. For many recover and obtaine salvation by their Repentance, but not a firme and stable salvation. They relapse into sin againe and so lose their former joy and comfort. Therefore Christ expresly commands us in St. *Luke*, not to let our Repentance slip, when we have attain'd to it, but to keep and preserve it, *unless ye have repentance ye shall all likewise perish.* For we must not do with our repentance as we do with money, which is borrowed for a sett, and certaine time; this we must returne, but that we must not part with, when once we have gotten it into our possession. Not unfitly said *Aquinas*. 'True 'and serious repentance, does not only expiate and blot out our sins past, but also preserves us from sin to come. That man hath not repentance, who hath not a firme purpose never to commit his former impie-

Lu. 13

Part. 3. c. Que. 48. Art. 8.

ties. Christ when he had cured the man sick of a Palsy, comanded him to *take up his Bed & walke*; which the poore man did. Thus ought we to do, we must take up our Beds, remove out of our soules all vitious habits, so shall we walke more nimbly and with freer spirits in the path of Gods commandements. Every occasion of sin must be avoyded and shun'd, that we may run with more safety to the mark that is proposed to us, and that is everlasting happiness. The prodigall Son in the Gospell being almost pin'd to death with hunger, and pinched with extreame want concluded presently of a course which was safe for him. I *will arise* (sayd he) *and go to my Father.* Here most of us voluntarily lose the use of our hands and feet, we are active and operative in our Tongues, but slow in our performances: we talke much, but do little, being like to those that bend a Bow, but never shoot. We propose to our selves many things, but do nothing at all: We

105. Mar. 2

sigh

ſigh and mourne, when we have acted ſome foule and groſs offences, but take no care at all to prevent the like ſins from being committed by us: We deſire to have our wounds cloſed up, but we ſtench not firſt the blood: we apply a remedy to our ſins, but correct not our affections, which if let alone, will hurry us to the practiſe of our former evill courſes: We grow old in deferring and poſting off Repentance. So whil'ſt we are propoſing to our ſelves good courſes, and promiſing our amendment, our life wafts and vaniſhes, and at laſt death ſurpriſing us, laughs at our folly, who for ſo many yeares have beene a willing and purpoſing holy duties, but never performed any. Such was St. *Auguſtine* before his converſion, but he continued not in this lazy temper. He maturely did [and that before he was old] what he ſaw and knew muſt be don. L.8.confeſs. 11.

'I ſaid [ſo he in his confeſſions] 'within my ſelf, *See that it be done 'now, now let it be done*; [he means

Repentance] And when I had ſpo-
'ken this to my ſelf, a reſolution
'and purpoſe followed my words.
'Preſently upon this, I ſuſpended
my Actions, ſo that I neither did,
'nor did not: yet I relapſed not in-
'to my former vices, but drew very
'neare to the brinke of my old
'corruptions, and then I made a
'ſtop, taking as it were breath.
'Thoſe wanton toies, and fooliſh
'vanities, my ancient loves, with
'which I formerly too often dallied,
'theſe ſeiſed upon my thoughts, and
'ſpake as it were thus within me
'in ſilent, whiſpering to the eare
'of my fleſh. What will you now
'leave us? The Good man left
them, and ſhook off the yoak of
their tempting inſtigations, ſo de-
teſting with hatred his former pra-
ctiſes, that he became a nevv man,
leading a life in all holy converſa-
tion and Godlineſs. It cannot be
denyed, but that many of us do of-
tentimes begin to lead a better life,
but we only begin, vve ſpinnot out
this thread: vve continue not our

reſolutions

resolutions to the end; we proceed not in our beginnings, and first undertakings of Religious courses, but fall back and returne to our old vomit and uncleaneſs. And I doubt not but that in many Christians there might be found (if we would peirce into their secret intentions) pious indeavours, holy thoughts and good purposes, but moſt of us are like to the old *Athenians*; we (as they did) make good decrees, but faile for want of constancy in our executions, or if we begin to execute, we perſiſt not in our undertakings, We preſcribe to our ſelves very honeſt and wholeſome wayes of living, but we are diſcouraged, and falter in thoſe wayes, by reaſon of any the leaſt trouble or moleſtation. We propound great matters to our ſelves, and things that are holy and vertuous, but being entiſ'd by the alurements of our Rebellious fleſh, ſollicited by the invitations of our looſe companions, or moved by the leaſt temptation from the Devill, we

presently yeeld our selves captives; and without any the least reluctancy, we suffer our selves to be draw'n back to our former pollutions, discovering hereby both our unsettledneſſe and impatiency. Perhaps (my good Christian brother) thou hast decreed with thy selfe to live for the time to come a more chast and sober life, to avoid every occasion which may lead thee to sin, as bad company, naughty houſes, or the like; It may be too thou hast put on a resolution to shut the casements of thy soule, thine eyes from gazing on beauties, the provocations of lustfull affections, and to subdue the petulant humor of thy unruly fleſh. It is well, and perhaps thou hast set forward one foot in the way of vertue, thou hast begun to speak modestly, and to lay aside al wanton and Idle books, which are full of obscene discourses. All this is well. Thou hast happily too resolved to bridle thy hasty paſſion, to keep down thy choler, to refrain from anger, to cast out of

thy

thy mind all hatred and envy, and malice against thy neighbour; very Good. Thou hast also begun to rule thy Tongue, to be silent, when thy companions calumniate and slander others, to forbeare when they mock and scoff at mens infirmities. All this is very good and agreeable to the rules of true repentance. But how far better is it to persevere in those good courses? How many be there now, who yesterday contain'd themselves within the bounds of moderation; repulsed the violent rage of Tongue and lust, brake the stomack of their Anger; had the victory over themselves; who to day rush, (*as an horse into the battell*) into their former looseness, put their necks under the yoak of their lusts, give the Reines to their unbridled tongues, boile in Anger, and serve their vices as they did before; But let such and all men know, That is not a true Repentance, which is not constant and firmely set upon good purposes. That which is otherwise

wise is rather an inconstant, desultory levity of the mind. Oh what brave sword-men, what fine fencers are wee! we shew much Art, dexterity in our skirmishes; we make great flourishes before hand, but when we are to fight in earnest at sharps, when we are to encounter with our adversaries, and to shew our skill and cunning in guarding our selves from their blowes, then we flinch and run away like cowards, and those wounds which we should avoid undauntedly in the field standing, those we receive in our backs, and flying the faces of our Antagonists. Againe, what brave Racers are wee! At our first setting forth we spread our Armes, and move our feet with Agillity, till we sweat by meanes of our labour and paine, and anon before we are halfe way, we faint and falter and give over running. Alas thus do we poor silly mortalls. How often do we venture upon many brave undertakings, how many things do we begin with

praise

praise and commendation, and sometimes go on in acourse of godlines, to the joy and comfort of our friends that love us, yet we languish by degrees, at length we fall, and finally lye in our accustomed sins. In vaine does the Tree flourish and triumph in its blossoms, promising much fruit, unless it bring it forth. The Master-builder layes the foundation to no purpose, unless he erect upon it walls and roofe, all which compleat and make a perfect house. What doth it profit the Mr. of a ship to set up the Mast, to fit the tackling, open the Sayles, and order the men that use the Oares, all this care and industry will not advantage him, if he launch not the ship into the deep from the shoare, or make a short returne so soone as it is launched? And truly we are most of us like to those builders, who lay a foundation, but erect not an house upon it. With some unskilfull Oratours, we begin with a plausible exordium, but seldom come to a

good concluſion. We often ſet up our ſailes with the fooliſh Marriners, but ſo ſoone as ever a ſtorm begins to riſe, we returne to the Haven from whence we came. This ſaying is much and frequent in our mouths, I will do this or that, I will amend my evill courſes, & yet we do juſt nothing, and mend too late when our Glaſs is run, and our time quite ſpent. when we receive worthily the Sacrament of the Body and Blood of our Lord Ieſus, then we have in a manner begun our race, then we have ſet footing in a new courſe, but how often is it ſeen (may it be ſpoken with griefe) that we run but halfe-way, and then either ſtand ſtill or lye downe panting, and weary of well-doing.

And thus fainting in the mid'ſt of our courſe, we ſpend the remainder of our dayes, not like thoſe who had made a ſolemne promiſe to God of forſaking their evill wayes. This promiſe we make when we partake of that heavenly banquet, I meane, the holy Euchariſt. Man is counted

counted the moſt prudent of all creatures, but *Polybius* once ſaid, he thought him the moſt fooliſh; for other creatures obſerve, where, and from whom they receive any hurt, and ſhun them.

Therfore having eſcap'd the gin never ventures himſelfe in that place againe. The Wolfe will never reſt himſelfe in that hole, where he has been hunted; the Dog remembers the Cudgell, wherewith he has been beaten; But man (as if he were made up of oblivion) forgets the dangers he has eſcap'd and will lay his hand upon the hole of that Aſpe which ſtung him; he will unadviſedly put his foot into that ſnare out of which he is eſcap'd, and which he knowes will be his ruine. God complaines by his Prophet *Iſay* of his peoples forgetfullneſs, where he ſayes, *Thou haſt not laid theſe things to thy heart*, neither haſt thou remembred thy latter end. Yet I ſaid when my people had don all this againſt mee, *Returne*, *and they would not convert nor be turned*

ned. Contrition and sorrow for sin without correction and amendment of our lives, will do us no good, sayes St. *Bern.* when one man builds and another pulls down, they get nothing but their labour for their paines; And he that having touch'd the dead is wash'd from his pollution, and touches the same corps again, receives no benefit at all by his Washing. Amendment is the companion of true contrition in the penitent, and it discovers it self by these effects: by the restrayning of our disorderly apetites mortyfying our luxuriousnes, depressing our pride, and forcing our bodies to serve God in all purity and holines, which before served the Devill in a constant practise of prophanes. we promise many times to performe all these good duties, but before the day goes about, nay sometimes e're an houre be passed, we forget our promises, and lick up our vomit by returning to the mud and filth of our former sins, and from a godly sorrow and

Bern. 3. de vig. nat. dom.

mourning

mourning for impieties. We paſs to our former madneſs and Iovialties, ſaying with them in *Iſay*, *Come let us take wine, and fill our ſelves with ſtrong drink, and to morrow ſhall be as this day, and much more abundant*. We are almoſt of the ſame diſpoſition with *Pharoah*, who ſo ſoon as the Rain, and Haile, and Thunder had ceaſed, *hardned his heart and multiplied his ſins*. Even after we have obtain'd pardon, oftentimes we grow worſe then we were before that God had forgiven us. c. 56. nlt. Ex. 9.

How often does it come to paſs, that by reaſon of ſinnes ſtrange metamorphoſis, in the morning we are like ſheep for our mild and well-temper'd meekneſs, but in the evening, we appeare to be Lions and Tigers for our cruelty and fierceneſs? How often are we Angells in the morning, in the evening ſcarce found to be men, but incarnat Devills. Thus we aſſume ſhape after ſhape, and change one vizard with another, and that we uſe more frequently

frequently, which is moſt deform'd and ugly. Thus from veſſells of honour, we turne our ſelves into veſſells of ſhame, like changlings, we loſe our name, and alter our condition; we were borne to be ſons of God, but we make our ſelves the ſons and ſervants of Sathan. 'But as ſick men [ſayes St. 'Chryſ.] unleſs they alwayes live 'orderly and obſerve a diet, receive 'no good by their Phyſick: No 'although for three or foure dayes 'they obſerve the rules and precepts 'of their Phyſitians, even ſo ſin-'ners, unleſs they be alwayes ſober 'and watchfull in prayer, will reap 'no benefit by two or three houres 'correction and amendment. I have ſeen young Chickens lately hatch'd and fledg'd, running about a Yard, and catching at flies and wormes, which to them are great delicacies: whilſt they were thus buſied in hunting after their prey, a Kite hoverd over the place, hoping to make them his; And thus that winged pyrat hanging in the Ayre,

Ayre, and playing in an uncertaine motion upon the wing, watched narrowly, and obſerved the careleſs behaviour of thoſe little creatures, and at laſt when an opportunity was offer'd, fell dovvne into the Yard with that ſwiftneſs, as if he had been ſhot from heaven, and ſeiſing upon one of them vvith great violence, did fly ſpeedily avvay vvith it trembling and quaking at the approach of death. The orher Chickins beholding this, betooke themſelves vvith all ſpeed and celerity, [vvhich vvas cauſed by feare] to their common ſanctuary in diſtreſs, and that is the ſhelter of the Hens vvings: but there they lurk'd not long, for preſently all danger being forgotten, and all feare laid aſide, they refuſing to be any longer hid, fly out from under their feather'd ſhield, and as they did before, run up and dovvne the Yard, hunting after their food; Anon comes the theef [I meane the Kite] againe, and forthvvith ſnatcheth another up in his bill. The reſt terrified.

rified with this, betook themselves againe to their known Asylum, their mothers wings; but with them the feare of danger lasts not long. They came out the second and third time, thus sporting with their destruction, & offering themselves a prey, untill that ravenous bird had carried all of them away.

No otherwise doth death sport and play with us. Here he snatches a Neighbour, there A kins-man, now a friend or brother. we grieve and sigh for our loss, and because we conceive (and that not without just reason) the danger to be imminent, and neare at hand, we sometime tremble too, and promise amendment of our lives and manners.

But how long I pray you does this trembling last? How soone are our sighs spent and our teares dryed up? when a day or two is passed, we betake our selves to our old follies, we hunt after flies, and now having forgotten our sighs and tears, we begin againe to quaffe and sing, we practise a fresh our bribe-

ry

ry and extortion, we burne anew with our old lusts, we move againe in the circle of our former vices, running a round from sin to sin; we fly once more to our ancient custome of vitious living, thus lulling our selves asleep upon the bed of security, till at length we be forced to shed our last teares, when death shall fix his ugly talons in our bodyes, and our soules are posting to eternall torments; then it is to late to will or do. Then our only comfort will be this, if we have done any good in our lives; and what we suffer'd with tormenting paine, we shall then remember with a delightfull pleasure and content to our great consolation. Although this be a most certain truth, yet few there be that will beleive it. we detest our vices to day, and repeat our sins to morrow, whereof we repented before, or worse. Thus do we play with God, and dally with our salvation: we have no sooner bewailed our sinfulnes, but presently Act those foule enormi-

ties

ties which we had bewail'd with bitter cryes, and lamentations. *Thus we draw ſin as it were with a Chaine*, of which *Eſay* complaineth in theſe words, *woe unto them that draw Iniquity with coards of vanity, and ſin as with Cart-ropes.* This is our cuſtome, this our daily practiſe, to heap ſin upon ſin, and ſtill to grow worſe and worſe. As it was ſaid of *Antiochus Epiphanes*, that he was good in his childhood, naught in his youth, but in his man-hood, and old age vvorſt of all. By theſe degrees, and ſteps, do vve ſink into the bottomleſs pit of Hells everlaſting torments. For vvhen vve have vviped out the ſtaines of our moſt grievous ſins, vvith the ſpung of Repentance, and caſt this poyſon out of our ſoules and conſciences by an humble confeſſion to God [vvhich is called by one the ſoules vomit,] for one vveek vve are vvarme, perhaps in our devotion, but flag the ſecond, and are quite cold the third. So at length Gods holy ſpirit deſerting

us

us, vve fall againe into the grave of our ſins and vices. And in ſo doing vve reſemble the Moone, each month, each vveeke, nay every day vve are decreaſing or increaſing, vve are either at the full or in the vvane, never at a ſtand, but alvvays changing. *Euripus* that ebbs and flovves ſo oft in 24. houres, is not ſo floating and uncertaine as vve are in our lives. Hovv oft, and hovv many of us do change into the vvild from good Olives? O the volubillity, and inconſtancy of mortall men, uncertaine as fortune the feigned deity of the heathen, which when it once ceaſed to be good, grew by degrees, to be [as they obſerv'd] ſtark naught. *The wicked workes a deceitfull work.* [ſayes *Salomon*] the vulgar tranſlation reads *opus inſtabile*, an unſtable and unſettled work, intimating the wickeds inconſtancy in their doings. *But the way of the righteous ſhineth as the light that encreaſeth, and ſhineth more and more unto a perfect day.* And Gods.

Pro. 11. 18
Pro. 4. 18.

ties which we had bewail'd with bitter cryes, and lamentations. *Thus we draw sin as it were with a Chaine*, of which *Esay* complaineth in these words, *woe unto them that draw Iniquity with coards of vanity, and sin as with Cart-ropes.* This is our custome, this our daily practise, to heap sin upon sin, and still to grow worse and worse. As it was said of *Antiochus Epiphanes*, that he was good in his childhood, naught in his youth, but in his man-hood, and old age worst of all. By these degrees, and steps, do we sink into the bottomless pit of Hells everlasting torments. For when we have wiped out the staines of our most grievous sins, with the spung of Repentance, and cast this poyson out of our soules and consciences by an humble confession to God [which is called by one the soules vomit,] for one week we are warme, perhaps in our devotion, but slag the second, and are quite cold the third. So at length Gods holy spirit deserting

us.

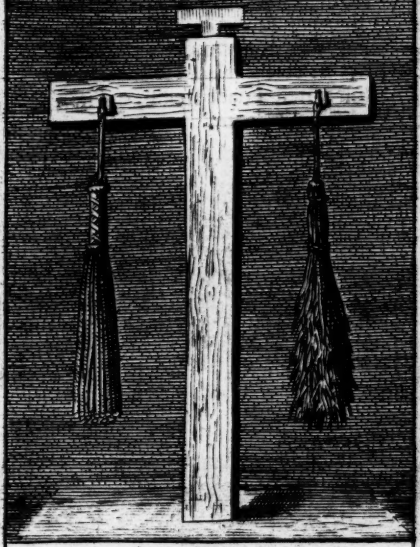
us, vve fall againe into the grave of our ſins and vices. And in ſo doing vve reſemble the Moone, each month, each vveeke, nay every day vve are decreaſing or increaſing, vve are either at the full or in the vvane, never at a ſtand, but alvvays changing. *Euripus* that ebbs and flovves ſo oft in 24. houres, is not ſo floating and uncertaine as vve are in our lives. Hovv oft, and hovv many of us do change into the vvild from good Olives? O the volubillity, and inconſtancy of mortall men, uncertaine as fortune the feigned deity of the heathen, which when it once ceaſed to be good, grew by degrees, to be [as they obſerv'd] ſtark naught. *The wicked workes a deceitfull work.* [ſayes Salomon] the vulgar tranſlation reads *opus inſtabile*, an unſtable and unſettled work, intimating the wickeds inconſtancy in their doings. *But the way of the righteous ſhineth as the light that encreaſeth, and ſhineth more and more unto a perfect day.* And Gods. Pro. 11. 18 Pro. 4. 18.

Gods elect Children who are predestinate to salvation, do so turne from their sins by hatred and disdaine, that they never returne to them againe. They think it not safe to to sport with the great God, as to lament their sins past to day, and commit the same, which they bewail'd, to morrow. They never forget the frownes of an offended God, and never but with sighes remember the great offence which he pardon'd. And for this cause they are in Gods speciall favour and grace, who in mercie forgets that he was offended by us, if with griefe of heart, we remember that we have offended him, and so shun and avoid all sin, for the time to come.

The

SYMBOLVM. X.

Detestatio præteritorum peccatorum.



Veniam tibi cito, et mouebo candelabrum tuum de loco suo, nisi pœnitentiam egeris. Apoc. 2.

Embleme XI

Propension of our Will to good

I haue inclined my hart to performe thy statutes alway euen vnto the end psal. 119. v. 112

The 11 Signe.

IS

A propensity of the will to Good, set out by an Anchor with these words of the Psalmist.

PSAL. 119.

I have enclin'd my heart to keepe thy testimonyes, even to the end.

THis propensity of the will to good, then exerts and shewes it selfe when a man is fully resolved, and firmely purposes in his soule, not to offend God by committing any greivous sin, although for his resolution, he be forced to lose all his

his goods and his life, before which he preferrs obedience to Gods Commandements. *I have ſworne and am ſtedfaſtly purpoſed to keep thy righteous Iudgements.* This was holy *Davids*, and this is a good mans purpoſe. *Ludovicus Granatenſis* determinatly ſayes thus. 'It is a certaine ſigne of 'reprobation, when a man ſinnes 'with facillity, without any ſenſe 'of his danger, without any re-'morſe of conſcience or grief, that 'he has diſpleaſ'd his gracious God.

Pſal: 119.

That man is wicked in an high degree, who does not ſeriouſly deſire to will that is good. To will to be good is a great part of goodneſs. He that has this will, has made a good entrance into Religion.

Thoſe that are predeſtinate to Heaven and happineſs, as they never will any thing that is evill, So they will only that which God almighty willeth. Every houre, nay every moment they cry out with Saint *Paul. Lord, what wilt*

thou

thou have me to do. There is not any thing that I will refuse to suffer for thee. I will not esteeme any thing too bitter, too sharp, or hard, nothing too difficult and unsufferable, so long as I may advance thy Glory; I will overcome and master all by enduring and suffering whilst I have God for my defender and guide: and what I cannot obtaine by force and might, that I shall accomplish, and get by my earnest desires and prayers. Whither my feet cannot carry mee, thither shall my thoughts flee. And as the Marigold to the Sun, so to thee, O my God, will I turne, by subjecting alwayes my will to thine. *In the volume of the book, it is written of mee, that I should do thy will, O my God. Thy law I have placed within my heart*, it is settled in my memory, fixed in my understanding, and planted in my will. Psal. 39.

St. *Bernard* being ever most ready and prompt to obey Gods will, sayes in a certaine place; I a poore Ser. 3. de qua. deb.

and

and miserable man have but one mite, that is my will; and shall not I devote it to his will, give that to him, Who by giving himselfe for me, restored me to my selfe who was lost? It is just and meete that the divine wil should be the rule & Anchor by which our wils ought be regulated and fixed. Excellent is that saying of *Epictetus* an heathen man. I have (sayes he) so framed my will that in all things it is conformable to the wil of God. Is it his will to scorch mee with a burning feaver? I presently submitt, and say, so will I; would he have me attempt any difficulty? I wil. would he have me enjoy the goods of this world? I wil. Not enjoy them but to be poore. I will. Is it his will I should die? I will. And seeing now my will is changed into Gods, so that what he wills, I will, no man may will or hinder me from doing that which is Good. Oh! how may this brave spirit in an heathen put us to the blush? what a shame is it for

us

Gospell not to discerne those things which are seene by those who were wrap'd up in the darke night of blindnes and Ignorance. Let us then as we outstrip them in knowledge, so exceed them in Devotion and say, *Thy will be done.* Thine (O our God, thine (not ours) be done by us in *earth as it is in heaven. wherefore arme your selves, and be valiant men, and be ready to fight against the Nations* (your sins and vices) and encourage your selves in the fight, and in all your distresses, with the words of *Iudas* to his brethren. *As the will of God is in heaven, so be it.* The Towne-clock or that which belongs to the Church is a president for all the rest in the Towne to go by, by it they are set. And why should not the wills of men, like so many little Clocks, move according to the direction of that great one in heaven? Why should they not follow only the will of God? It is beyond all thought and expression, It cannot be said or Ima-

1 Mac. 3. 58.

v. 60.

gin'd how pleasing and gratefull a thing it is to God Almighty when a man renounces his owne will, and makes Gods will the rule of all his Actions. *I have found* (sayes God) *David the Son of Iesse, a man after mine owne heart, who will do all things that* I *will.* It seemes by this Text that God had been long a seeking, and that now he seeks to find a man of that will and affection who only loves that which God likes, and wills and nills that which God willeth and forbiddeth. Having found such a man: God is much delighted and pleased with him, and expresses his joy in that joyfull exclamation, oh, I have found a man, After my long search, I have a man which will do all things that I will and command. And hence it was that Christ the only begotten Son of God subjected his whole will to his Fathers, for so he sayes of himselfe. I *came down from heaven, not to do mine owne will, but the will of him that sent mee.* That

Acts 13. 22.

Ioh. 6.

man

man is farre from ordering and squaring his life & Actions by the rule of Gods will revealed in his word who will neither come when God calls, nor obey when he commands.

A wise man feareth and departs from evill, but a foole goes on, and is confident. He eates and wipes his mouth and then saith I have done no evill. He that is thus desperatly perverse and foolish, hath pawned his soule to the Devill, and yet laughs & is merry, he has lost heaven, and is not sensible of his misery, he spends his dayes in a wanton jollity, as if he had lost nothing. Thus like a fool that is going to the Stocks or house of Correction, he playes and sports while he is posting to damnation. Pro. 14. Pro. 30.

But on the contrary those that are destin'd to eternall glory, have their minds so confirmed and establish'd in good and the love of it, that they dread even the very shew of evill, and the shadow of sin. That

vvhich displeaseth God shall in no vvise please them. The bent of their soules is so carried to that vvhich is pleasing to him, that they neither think nor speak of any thing else. It is the subject of their discourse, and object of their thoughts, and though they displease all men by their performance of any good duty, they vvill do it so long as they be certaine and sure it is pleasing to God. And vvithout all doubt their vvills are so enflam'd vvith divine love, that they can upon better grounds cry out vvith *Epictetus*. 'My God, my 'love, be it farre from mee not to 'vvill that, that thou vvilleſt, or to 'nill that vvhich thou vvouldeſt 'not have me to doe. Thy will is 'my will, nay my will is no more mine, but now begins to be thine, 'and therefore thy will is now to 'be followed, because it has begun 'to be mine. It is my duty to will 'that which thou willeſt, and O 'my God I do will it: vvilt thou 'have me ſick? I will, or poore? I will

will. Afflicted with tormenting paine and griefe? I will. Or loaded with Injuries and contumelious ſpeeches? This alſo O Lord I am willing to beare. Is it thy will I ſhould be contemned and deſpiſed? This too willingly I'le ſuffer, although this is greivous to fleſh and blood. Wilt thou have me *left like a Cottage in a Garden of Cucumbers*, deſtitute of all helps and comforts? In this likewiſe I will ſubſcribe to thy good will and pleaſure, for I know that I am in the hands of a mercifull and indulgent Father. wilt thou have me ſuffer the pangs of a troubled mind, which are to the wicked the previous flaſhes of Hell torments? Theſe deare God will I endure patiently, and would undergoe this burthen cheerefully even till the day of Judgement, if thou Lord do'ſt think it fit and convenient for me. wilt thou have me ſpoil'd and bereav'd of thoſe things I love next unto thee? my God I confeſs

fess it is an hard task to relinquish
' in our affections, and to sustaine
' the loss of those things on vvhich
' vve have set our hearts, yet even
' this I vvill endure, because it is
' thy vvill I should suffer. Wilt
' thou have me die? All difficulties
' we know strike saile and stoop to
' this, at which Nature shrinks, yet
' I refuse not to die an hundred
' deaths on this condition, that I
' may breath out my last breath in
' the armes of thy divine will, and
' be compassed with the embraces
' of thy mercy. Wilt thou have
' me die before my time, before the
' thread of life be spun out? This I
' will too, though nature be not
' willing to it? Wilt thou have me
' go to Heaven and shake off the
' fetters of mortality, vvherevvith I
' am clogged, and held fast in af-
' fliction? I vvill, O my Lord, I
' will. Wilt thou send me to Hell?
' Ah good Iesus! that thou shoul-
' dest will this; I have deserved it by
' my wicked deeds whereby I ser-
' ved the Devill with that willing-

nes

nesse, as if, I had a will to go to his
'place, but O my sweet Iesu!
'when thou did'st shed thy most
'precious blood for me, thou
'plainly shewd'st that thou wert un-
'willing I should be sentenc'd to
'that place of torments, and by
'vertue of thy merit, my nature
'was sanctified, my vvill changed.
'But if it were so (as indeed it can-
'not be) that I must choose one of
'these two either to be happy that thy
'just will should be frustrated, or
'damned that it might be executed
'and fullfil'd, I proclaime and
'pronounce to the praise of thy
'Justice, that it were better for me
'to be damned, that so thy will, o
'God, may be in me ratified. But
'o eternall goodnes, I know &
'am perswaded that thou willest
'not my death, because thou there-
'fore vvould'st have thy Son die
'upon the Cross that I might not
'dye an eternall death which is a
'perpetuall banishment from thee
'the fountaine of all bliss: Where-
'fore I beseech thee deare Father

'by the merits of the bitter death of
'thy Son, preserve me from the
'bands of eternall death. Behold
'the wounds, behold that blood,
'that precious blood which was
'shed for me, and by which thy
'Iustice was satisfied: who
'would'st not spare thy Son that
'I thy poore servant might be re-
'deem'd from destruction. O
'King immortall and of eternall
'glory, do with me now what
'thou pleasest, and so sanctifie my
'will that it may yeeld it selfe to
'be govern'd by thee in all things.
'The Issues of thy will shall be
'sweet and pleasant to me. What-
'soever thou willest, most gladly
Psal. 106. 'will I doe. *My heart is ready O God, my heart is ready.* Such servants, the great Lord of heaven does love who observe their Masters nod with so vigilant an eye, that the will of their Lord is their Law and rule, by which their lives and Actions are regulated, who likewise can with cheerfullness say, *It is the Lord, let him*

him do what he pleases. There is nothing better then to feare God, nothing sweeter then to take heed to the Commandements of the Lord. God delights in those servants who observe his precepts, and keepe his commands with all care and diligence. Who are ready at his beck to obey, and bow when he would have them bend; who likewise though most afflicted can in one day cheerefully, even a thousand and more times cry and say with heart and voyce. *God's will be done, and let him doe whatsoever he pleases.* Thus whatsoever these good men will, God wills the same, for they most constantly and resolutely will not that, which they know God wills not, but hate and abhorre it. By this meanes such holy minded men obtaine whatsoever they desire, because they desire nothing else but this that they may conforme themselves wholly and onely to Gods good will and pleasure. They know how true Eccl. 23.

that is which St. *Hierome* once said when he writ to *Paula* concerning the death of *Blæsilla*. *God is good, and all that a good God doth must needs be good.* Neither doe men who are well minded, who have good and holy wills, account any thing evill which comes from a good God. Are they in health? They give thanks for this to their maker. Are they rich? even in this they acknowledge the will of their Lord, and praise their loving Father.

Are they bereav'd of their deare friends by death? They lament and bewaile their loss, but because they know this to be the good pleasure of their Lord, they sustaine and suffer it with a joyfull mind and are contented. Is their onely son, taken from them? This is hard, but to be endured, because he is taken away by that God, from whom he was sent or rather lent. Does poverty (which is a sore burden) lye hard upon them; or sickness which is heavier

heavier then that? does contumely or contempt, afflict their patient soules? doe whole troopes of Injuries provoke their spirits? for all this, and in these great extremities they suffer no other speeches to fall from their Tongues but this, *what the Lord hath pleased, so hath he done, and it is well done God be praised*; God be Blessed for it. With such sanctified and reformed wills ever subjected to Gods, the righteous are settled and staied as it were with an Anchor, in the mid'st of many Tempests, Stormes, and Changes, which shake the minds of those that are not built upon Christ, who is a strong foundation. But the godly relying upon Christ, his allsufficient merits, and throwing themselves upon God by an entire subjection to his vvord, by suffering vvhat he vvills, and doing vvhat he commands, standing in this holy posture of their soules, they expect their last houre, the houre

of

of their change, and think every misfortune and calamity ſhort and little, that ſhall be ſeconded vvith an happy ſtate and condition, which ſhall be eternall and never have end.

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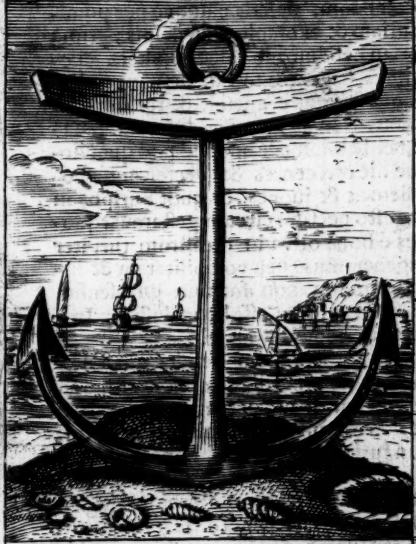
SYMBOLVM. XI.

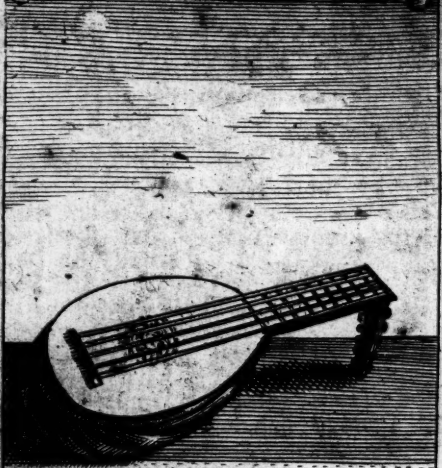
Voluntatis in bonum propensio.



Inclinaui cor meum ad faciendas iustificationes tuas in æternum, propter retributionem. Psal. 118.

Embleme XII

Moderation of our passions



Thy desire shall be subiect to thine husband, and hee shall rule over thee - Genesis - 3 - 16 -

The twelfth signe,

IS

The moderation of our affections set out by a well-tuned Lute. The word or motto annexed to it.

GEN. 3. 16.

Thy desire shall be subject to thine Husband, and he shall rule over thee. i.e. The sensitive appetite shall be subject to the command of Reason.

THey that be Christs have crucified their flesh with the vices and lusts thereof: So sayes St. *Paul.* Elegantly Saint *Bern.* commenting upon Christs words inviting us to come unto him; *He that will come after*

Gal. 5.

me

me, let him deny himselfe. It is layes hee, as if Christ had said. 'He that desires to enjoy 'mee let him despise himselfe, 'and he that would do my will, 'must learn to forsake and break 'his owne. We may be wearied 'in the fight, but after victory we 'shall be crown'd. And this is the way to gaine life to die daily to our selves, and to mortifie our affections: where and in whom they live, there reason is dead.

Psal. 119. And therefore holy *David* prai'd thus unto the Lord. *Open mine eyes that I may see the wondrous things of thy law.* As if he should have said; I know o Lord that in thy law are hid and conteined great and sublime mysteries, but I am a poore sinfull man, cumbred and pressed with the burthen of my flesh: subject to divers affections and lusts, neither am I Ignorant how great is their power and strength; they molest my thoughts, and blind my understanding. Doe thou therefore of

thy

thy goodnes open my eyes, and dispell the mist of error which is spread in my soule by meanes of my affections. Concerning these raging passions, *Seneca* sayes not amiss. 'It is far more easy to stop 'their beginnings, then to master 'or rule their violence, for as the 'body that is cast down headlong from an high Tovver has 'no command of it selfe, nor 'power to resist, or stay its selfe 'before it falls to the ground: e'ven so the mind if it has thrown 'it selfe upon any base passion, if 'it hath yeelded it selfe captive to 'any untamed affection, as of An'ger, Love, Hatred or the like, 'will not easily repress its unrulines, nor hinder its force but 'shall be hurried by the precipitate humor of that affection, even to 'commit the foulest sins to which 'his nature is prone. It is the safest way therefore to prevent the beginning of any passion, to kill it in the bud, and to stifle it in the Cradle before it gets strength and growth Ep. 85. et 116.

growth. As an enemy is to be driven out of the borders of the City, for when he has gotten with-in the gates, or come within the Walls he will shew little mercy to the captive Citizens. *He that is slow to Anger, is better then he a strongman, & he that ruleth his mind, is better then he that winneth a City. Blessed are the peace-makers,* sayes St. Aug. 'Those 'that make peace in themselves, 'those that compose the tumults, 'and stirrs that arise in their own 'breasts, and subject them to the 'command of Reason. Blessed are 'they who tame the lusts of the 'flesh by prayer and abstinence, so 'that they become the kingdom of 'God or his house, wherein all 'things are in order, no confusion 'to be found, where in Reason gui-'ded and enlightn'd by Gods spi-'rit has the sole command, the sen-'ses of the body obeying without 'any the least reluctancy or con-'tention.

Pro. 16.

L. de ser. doc. c. 2.

'This inward peace was pro-

claim'd

claim'd by a Quire of Angells, when Christ was born, but it is not to be obtain'd easily but by much strife and paine. This was presignified by Gods giving his law to *Moses* with the loud voice of a Trumpet, an instrument of War. Ex. 19.

A man would suppose that gentle and soft musick had bin fitter for this religious work; The Trumpet fits better with the Camp then a Church. But to leave off these nice expostulations and disputes, we must know that God did this to teach us, that *as our life is a warfare*, so we are cal'd by God not to sit still at ease, but to fight our battells against our sinfull lusts, we are call'd by him who gave the Law to *Moses*, which Law we cannot observe and keep, unless we oppose, and fight against the Law's Enemies, which are our lusts. None ever subdued his flesh by flattering it, none ever conquered an enticing Devill, or the soothing world, but by resisting both with

with those weapons, which God prescribes in his holy Scriptures. strive then we must, and fight with every corrupt affection which is adverse to Gods Law, and so to be esteem'd an enemy. He that is only angry with his sins and favours his affections, he cuts off the boughs of a bad tree, but spares the Root, & so long as this remaines, the boughs will againe shoot out. Thus *Chrys.* commenting upon those words of our Saviour. *He that looks upon a woman to lust after her, has committed adultery with her in his heart*, sayes, that Christ in this precept forbids not only the disease it selfe, but strikes also at the root of it. The root of Adultery is unchast lust. And therefore he does not only condemne Adultery, but concupiscence likewise which is its Mother or Nurse. So he forbids not murder alone, but Anger also which is oftentimes the spawne or cause of it, or contumelious and reproachfull speeches which occasion

sion many quarrells, and the spilling of much blood. Anger and love are two violent affections that admit of no lawes, but those that are severe and serious: they are not easily tam'd by gentle and smooth precepts. Anger does not like other vices which sollicite by flatteries; it snatcheth away our minds, and drives them furiously into dangers. And although scarce any man be found so cruell, who having wounded his enemy with a sword, desires to bury his hand in the wound and never draw it out; yet Anger is such a weapon that can hardly be drawne out when it is driven in. Anger is dareing, and feares not to act any sin, and having design'd a man for destruction, is never pacified till it draws his hearts blood. An angry man is like the fire-stone which if it be strook against the flint, spits fire immediatly, & is hardly quench'd. *An angry man stirreth up strife, and a furious man aboundeth in transgression.* So sayes *Salomon.* Pro. 29.

Anger

Anger and wrath are abominable things, and the sinfull man is subject to them both. No plague or murraine has destroy'd so many men as these two, Anger, and Wrath. *Anger slayes the foolish man, and envy the man of low degree.*

L.4.de civ.c.6. *Therefore my beloved Brethren, let us not* (sayes St. Aug.) *bring so great an evill upon our selves, as to harbour that which is the disease of the soule, puts out the eye of reason, alienates us from God, makes us forget our familiar friends, the beginning of wars, the Author of our calamities, and the worst of Divells, who is so much the more to be abhorred, as he is most mischievous, letting almost none escape his hands.* This

Ep.18. *affection* (sayes Seneca) *sets most mens hearts on fire, it is engendred as well by hatred as love, and no less conversant is it with our serious discourses then with our merry sports and Iests, equally it mingles it selfe with all these.*

And

And it is not so much to be regarded from what cause it proceeds, as into what mind it enters. As it matters not how great the fire is, but where it lights; for dry stubble or any the like combustible thing, will take fire at a spark, and break forth into a great flame. Notwithstanding all this, there is nothing so hard and difficult which the mind or spirit of man cannot overcome, and there are no affections so feirce and untam'd, which may not be master'd and kept under by the Rod of discipline. The mind can effect any thing which it commands it selfe to do. Although the work be not very easie to keep Anger within its bounds, and with it to avoyd madness, ravening, cruelty, rage and the like passions which are its Attendants and Companions, yet that Work has been, and it must be done.

What *Seneca* sayes of Anger, may be applyed to those two famous and well knowvn furies

Envy

Envy and *Pride*, the same too may be verified of those two most impious Sisters *Luxury*, and *Gluttony*, and of all the whole brood and band of other vices. All which may be subdued by bringing the mind to that settled and happy tranquillity that there may be in it a sweet concord and harmony of all our desires, not swerving from the rubrick of Gods commandements. "*Blessed* is the man who indulges or grants a little liberty to his affections, that he may serve sin the less, and God the more. And happy he that nailes, as it were, his passions to the Cross, that he may place Reason in her Throne to act the Queen or Mrs. over any rebellious passion. Those slaves who are confin'd to the Oares in Gallies, have some remission (though it be but short) from their laborious work: they rest sometimes; but they that serve their affections, they never are at quiet, they are ever rack'd and tortur'd, and one commotion of their

their tumultuous thoughts follows upon the neck, and at the heels of another: which is fitly expreſs'd by the Prophet *Hier.* *You ſhall ſerve ſtrange Gods night and day which ſhall never give you reſt.* c.16. To avoid all theſe miſchiefs and tumults in our ſelves, let us follow that counſaile of *Eccl.* *Go not after thy luſts.* c.18. An unruly horſe muſt be curb'd with a Bit, but a reſty Jade muſt be quickned with a Spurre or Whip. Thus muſt we deale with our affections, whereof ſome when they are ſluggiſh muſt be ſtir'd up and driven forward, others being too violent, muſt be held in and reſtrain'd. No man can diſcover a greater hatred to his Soule, then he that loves himſelfe with that eager and hot affection, that giving the Reines to immoderate and unlawful pleaſures, he has neither command of himſelfe, nor can deny himſelfe thoſe things which he oft deſires to his owne great hurt and prejudice. But let ſuch men of unhappy a temper

temper and constitution, know what St. *Paul* fore-tells shall befall them. Rom. 8. *If ye live fayes he after the flesh you shall dye, but if through the spirit ye mortifie the deeds of the flesh, yee shall live.* None beares greater rule then he that is Lord over himselfe, that can Master his corruptions: neither can there be a greater slavery then to be a servant to passions, nor a greater triumph then that which attends the victory gotten over our selves. That man hath overcome his affections who is not a servant to their commands. "And he is a servant to them, (sayes St. *Amb.*) who is broken with feare, entangled in pleasure, led with vaine desires, exasperated with indignation, and dejected with griefe. Neither is there any servitude or slavery more unbeseeming the brave spirit of man, then that which is voluntary, as when one serves his lust, another his Avarice, a third his ambition." L. 2 de Iac: et vit. bea.

"A good man (as St. *Aug.* wit-

nesseth

neſſeth) although he be a ſervant, yet is free; a wicked man although he be a King, yet he is a ſlave, having ſo many Maſters as reigning ſins. Yet there is not more one kind of luſts and deſires then there is of countenances amongſt men, who agree all in eſſence, yet differ in their outward ſhape and faſhions: So their affections are diverſe; for ſome are affected with this thing, & others with that, neither are we equally delighted with one and the ſame object. This man burnes with luſt, that with the love of Gold; one man is ſtifled with envy, another with malice. This man kills himſelfe with drinking too much, another with his ſports, a third with Idleneſs. So vaine are our Imaginations, that no man thinks he ſhall be deſtroy'd by that happineſs which he has phancied to himſelfe. As if a man that is drown'd in Wine ſhould be leſs ſuffocated or choked, then he that is drown'd in water. To imagine this is vaine,

L.4.in Sam,c. 4. Saint *Greg.* asserts truly. 'That is pleasing to a reprobate mind, what it desires with eagerness, but in hell that which was sweet here, is full of unpleasing bitterness; poore wretched man that is deluded with shadowes, whose heart is so over ruled with wanton concupiscence, that he catches at deceiving waters, which pass by his mouth when he thinks they are surest. But tell me fond man, what felicity is there in lust? St. *Amb.* tells us, it is hotter then a Feaver, it enflames more, and sinkes men into greater danger. The danger of it is not discover'd till a man repents of his madness, when the eye of his conscience is opend, then he blushes with an inward blush, at the shamefull filth of his wickednes. Then God begins to be feared, and the sinner then desires to conceale his filthines, but cannot, (for his deformity lyes open in the eyes of God from whom no secret is hid) now does that wicked wretch (gall'd with a guilty

guilty conſcience) tremble at the fearefull apprehenſion of Gods Iudgement which is terrible to none, but thoſe who in their life, whilſt they went on in a conſtant courſe of ſin did neglect and contemne it. Beſide this odious and ſtaining ſin of luſt, there is another corrupt affection which beares a ſway in moſt of us, & that is the deſire of money, a Spur to all wickehneſs. This thirſt is ſo violent and hot, that it is not ſatisfied with gaine, but rather encreaſed by it: Neither does it leſſe torment the mind when it has obtain'd what it ſeeks, as when it ſeeks to obtaine what it coveteth. And when other ſins grow old with Age, this of Coveteouſneſſe bloomes, and bloſſomes, and is then in its youth and vigor, when a man is dropping into his Grave. Againe hatred and envy are two peſtilent diſeaſes and not eaſily cur'd as other affections, unleſs they be ſtrangled in their firſt birth in their Cradles. But thoſe men that are ſer-

vants to Gluttony and ſlaves to their palat, have a froward Mrs. which is by ſo much the more imperious, by how much he that has given up himſelfe to her ſervice is more obſervant of her commands.

And becauſe Luxury is nere of kin to Gluttony, this latter does the more hurt to chaſtity, by how much the more it is pamper'd with delights, And fed with variety of dainty diſhes.

Shew me the man, and I will commend him as he deſerves, who can glory with old *Tobias* and ſay *I have kept my ſoule pure from all luſt and concupiſcence.* He that doth this hath tuned his Inſtrument into a bleſſed harmony &concord. *Saul* ſpared King Agag & only ſhut him up in Priſon, ſent (when he ought to have brought him) to execution. Thus we do by our Affections, we uſe them with too much clemency which is diſpleaſing to God, whereas we ſhould exerciſe towards them much cruelty. They are to be

c.3.

ſlaine

ſlaine, and we kill them not, but only confine them to Priſon, vvhen vve take care chiefly, not that they be extirpated, but that they break not forth in that open rage and violence, vvherewith they diſquiet and diſtract our ſoules. Thus whilſt we forbeare to ſlay an hidden and cloſe enemy we Arme him againſt our ſelves; and by this meanes, that which was in the beginning but a ſlip and errour, by degrees becomes a cuſtome, which at length growes unto a neceſſity, which is not eaſily ſubdued and brought into ſubjection; So by little and little being oppreſſed on all ſides by a domeſticke enemy, we cry out in our extremity and ſay; I cannot here in this particular overcome my ſelfe. I cannot want thoſe things to which I have beene long accuſtom'd, I die if I be bereav'd of this delight. Thus our ſmall errors degenerate into bad and inveterate manners, and becauſe we ſtifle not our affections in their firſt conception, but

suffer them to spring and sprout, at length they grow to a Wood and thicket which cannot by any strength or force in us be rooted up. However we must not dispaire, but know that custome may be weak n'd by another which is better, and our Crowne will be the more precious and sweet unto us, the harder our fight is with our sins and infirmities, and we may promise to our selves the victory, if we fight under Gods shield; if desiring to be conquerors, we grapple with our vices, and begge of God in our prayers, to help and assist our weaknes. Let but *Moses* strike the waves of the Sea with his Rod, God will take care for the rest, and Israell shall pass safely over, when the Ægyptians shall be drown'd. The Amorite and the Canaanite shall be driven out of our coast, if we do but inure our selves to fight and often skirmish with our enemies. Sit still we may not in sloath and Idlenes. *The life of man upon earth is a warfare* sayes *Iob*, let no

Ex. 14.

Iob 7.

no man truſt himſelfe, for none has a more dangerous and treacherous enemy then himſelfe, with whom to make a truce is not very ſafe: Neither can it be ſecure for us to lay downe our weapons and ſhut them up in our Armories, untill we put off our fleſh and lay that up in our Graves.

He that has a deſire to get the victory over his Adverſaries, muſt perpetually watch and ſleep in his Armes. Saint *Cyprian* ſayes excellently to this purpoſe. 'It is 'the greateſt pleaſure to a man to 'have overcome his pleaſures, nei-'ther can there be a greater and 'more noble victory then that 'which we obtaine over our luſts, 'and affections: for he that over-'comes his enemy is indeed the 'ſtronger, but this is in reſpect of 'another, but he that overcomes 'his luſt, is ſtronger then himſelfe, 'in that he overpowers his owne 'weakneſs.

The Muſitian never leaves handling his Jarring ſtrings, un-

'till he has reduc'd them to an harmonious concord. And a man predestin'd to salvation, never ceases to allay the tumults, and reconcile the differences between Reason and his affections, till he compose the quarrell in a religious peace; If we may beleeve *Plato*, our body is (as it were) an Harp, 'our Reason the Harper or Musi-'tian, who now playes upon these 'strings, anon upon those, some-'times it has to do vvith the eyes, 'sometimes with the Tongue, in 'proposing certaine Lawes and 'prescriptions to both, now it stops 'the eares, then it binds the hands, 'and is still employed in mana-'ging and ordering the senses; 'sometimes an affection of Lux-'ury begins to rise, this is present-'ly suppress'd by casting upon it 'the bridle of Chastity. At other 'times an affection of impatiency, 'does start up and swell like a bli-'ster or bile; Reason lets not this 'alone, but launces it, and lets out 'the corruption. Saint *Paul.* was

a skillfull Musitian as appeares by that confession of his. 1 *chastise my body and bring it into subjection.* And thus Gods elect ones are principally employed in tuning their Instruments, in winding up or letting down the pins. Now they strive with their Anger then reprehend Envy, now they stir up and awaken their drowsinesse, by and by they bridle their Laughter and wantonnesse, and if griefe be predominant, they mitigate it with lenitives, with the comforts that do spring and arise from Gods promises, and the consideration of his providence. With the forenam'd and like strings of passion, Reason like a good Artist is ever busied, remitting some, and intending others, till all at length they become harmonious, free from debate and dissention. Those that are mark'd for heaven, Gods chosen people never give way to their loose affections, They are the greatest Admirers of other mens vertues, and the har- 1 Cor. 9.

deſt Cenſurers of their owne infirmities, and ever ſhew the leaſt pity to themſelves; for if upon a privy ſearch and enquiry into their owne boſomes they find any unlawfull deſire or any luſt, that domineers in their breſts, they preſently ſentence it to death and Crucifie it: This therefore is a ſigne that we are predeſtin'd to eternall life, if we crucifie the fleſh with its imbred vices and luſts. They that do this belong to Chriſt.

To whom with the Father and the Holy Ghoſt be aſcribed, as is moſt due, all Glory and Honour from this time forth and for ever more.

Amen.

An

SYMBOLVM. XII.

Moderatio affectuum.

Sub te erit appetitus eius, et tu dominaberis illius. Genes. 4.

AN APPENDIX

To the twelve Signes of *PREDESTINATION*;

Concerning the paucity or small number of those that are predestinated to salvation.

SAint BERNARD shall put an end to the former discourse, who sayes, the Lord knowes 'who are his, and he only knowes, 'whom he hath chosen from the 'beginning of the World. But 'what man is there that knoweth 'whether he deserves love or ha-'tred? Therefore if it be certaine 'that a man in regard of his daily 'infirmities cannot be alwayes certaine

Ser. 2. de Oct Pasc.

'certaine of his Salvation, who 'then will not be much delighted 'when one shall offer to his consi-'deration the signes of Election? And what rest can our Spirits find in themselves untill we have gotten some sure testimonies that we are predestinated to eternall joyes? Faithfull and true is the word, most worthy of all acceptation, which commends unto us infallible testimonies and pledges of our salvation. In this word indeed there is ministred comfort to the Elect, and all manner of excuse is taken from the reprobate; For when the signes and markes of our predestination are discovered, he that neglects them is manifestly convinced, that he disregards the state of his Soule, and makes nothing of Heaven, the Land of the living. By right such a man ought to blame none but himselfe who will not understand, nor be saved. God has not by a blind Chance predestined these to Heaven, and those to Hell. knowne unto the Lord

Lord are his workes from the beginning of the world. And *Prosper* saies, That good men are not necessitated to perish, because they are not predestinated, but therefore not predestinated to life, because God foresaw that by their wicked deeds they would deserve death, St. *August.* consents with *Prosper* in this; God saies he, did not hate *Esau* as a man, but as a man full of sin or as a notorious Sinner, For God hates nothing in man but sin; he saies also in another place thus, It is sin alone that obstructs our way and stops our passage to Heaven: We all hasten and post to one end or marke, and there be divers paths and maine wayes in which we move and run to that end, and many perish in their race. The way that leads to life is narrow and thorny: The way of perdition is spred with Roses, soft and easie, it is a descent into pleasant valleyes, whereas the other is climbing up of high and rugged Mountaines.

Act. 15.
Prosp. Resp 3. ad Object. Gal.

Li. 1. *ad simplic.*

Truth

Truth it selfe, or Christ who is the
Mat. 7. 27. truth calls unto us in the word, he exhorts and admonishes us to enter in at the straite Gate, for broad is the gate, and wide is the way that leades to perdition, and many there be who enter in it, but strait is the Gate, and narrow is the way which leads to life, and few there be that find it. In another place
Luk. 13. 23 he does advise us to the same purpose, Strive to enter in at the strait Gate, for I say unto you that many shall strive to enter in and shall not, Truly the way is narrow that leads to happiness, it is so
Gal. 6. narrow that but one can go in it, and that without a companion.
1 Cor. 3. For every one of us shall give an accompt to God for himselfe, And every one shall beare his owne burthen; every man shall be rewarded according to his owne workes. This overthrowes that absurd opinion of the *Papists* concerning workes of Supererogation.

Mat. 20. et 22. Againe our Saviour even sighing uttered these words, *Many*

are

are called, but few are chosen. This one small word, *Few* as if it were a terrible clap of Thunder, has rouſed a great part of the world from the Lethargie or dead ſleep of ſecurity. It has driven ſome out of populous Cities into Deſts and Wilderneſſes: and how many hundred thouſand Martyrs has it forced by a ſecret violence to expoſe themſelves to the furie of Tormentors, whereby they were caſt into Priſons, put upon racks, burnt at Stakes, hang'd upon Gibbets, and devoured by beaſts? Their only voice was this, *we feare not to die, but accompt death eaſy, ſo long as we hope to be glorified with the* Few Elect. *Let the ſword rage and drowne it ſelfe in our bloud, we weigh it not ſo long as we may be numbred among the Elect, who are few in number, but for ever bleſſed.* And which of them durſt not ſay? If *I* alone could be hanged upon an hundred Gibbets, I would not refuſe

fuse this shamefull torment, If I could lay down an hundred necks upon the block, and subject them to the Hatchet, I would not subtract or withdraw one; To die an hundred deaths would be a pastime to me, I should esteeme of my torments as Recreations and sports, so long as I may be admitted into the society of those *Few* which shall raigne with Christ in everlasting glory. From this spring did issue that generous and brave exclamation of *Ignatius*, let *Fire and the Cross, wild beasts and all the torments that the Devill can invent, come and surprise me, so long as I may enjoy Christ.* This little word *Few* utter'd by Christs owne mouth, has filled many with that horrour and amazement, that though they were men of most impure lives, yet leaving the pleasant Meadows of luxurie and voluptiousnes, they shut themselves into the house of mourning and sadnes: thinking it better to be saved with a few, then

to

to perish with many. It doth not lessen our paine to perish with a multitude. This Paucity of those that shall be saved was in all ages proposed for a caution unto us. Concerning this even *Noe* a Preacher of righteousness (so he is called by the Apostle *Peter*) preached an hundred yeares before the Flood, but all or most of them being obstinate in their wickedness, out of that great & infinite number of men only eight persons were saved in that wooden Prison or ship (call it which you will) the Ark: And amongst those *Few* there was a *Cham* who was wicked. For as Roses grow not without Prickles and Thornes, so the ungodly are ever mingled in the societie of Gods Saints. And if God being about to overthrow *Sodom*, would upon *Abrahams* requeſt have spared that land, if he had found but ten righteous men in it, which could not be found, we must conclude that honesty and vertue there was very scarce.

2 Pet. 2.

Gen. 10.

There-

Therefore the Angells charged *Lot* to make haſt out of it that he
Gen. 19. might be ſaved. Thus out of the great flame in which the two moſt flouriſhing Cities of *Sodome* and *Gomorrah* were conſumed, only three eſcaped, and to this day the Signes of Gods wrath are extant in the places where thoſe Cities ſtood. But we have another ſtory in holy writ, which clearely demonſtrates the paucity or fewneſs of thoſe that ſhall be ſaved.

When *Moſes* led out of *Ægypt* ſix hundred thouſand men on foot, beſides Women and Children, a promiſcuous multitude alſo following the Campe, only two out of ſo great a number came into the fruitfull land of *Canaan*; to the reſt the wilderneſs was a capacious Grave, in which as in a Common burying place for the dead, many thouſand of the *Iſraelites* were interred.

Exod. 14. But that *Ægyptian Tyrant* who purſued them with a bloody furie, intending to ſtay their journey, was

was with his whole Armie buried in the womb of the red *Sea*. Behold how many thousand soules are here swallowed up by the devouring waves! Who will not feare thee *O King* of Nations? When the Children of Israell had corrupted themselves in worshipping a Calfe which they set up contrary to Gods Commandements, *Moses* being full of wrath and griefe proclaimed, He 'that is for the Lord, set him joyne 'himselfe to me, and in that there were slaine three and twenty thousand men. A great slaughter it was and only caused by that golden Idol which they worshipped, such and so great is one sin (especially that of Idolatry) in Gods esteem. When *Joshua* had overthrown the City of *Iericho* by compassing it seaven times, and causing the people to make a great shout against it, whatsoever was in it both of men and beasts, all perished and were destroyed by fire and sword, and at last the City it selfe

Ier: 10.

Exo. 31.

Ios 6.

selfe was turn'd to ashes, and utterly consumed, only one house (which was *Rahabs*) being preserved.

Iud. 7. When *Gedeon* prepared War against the *Midianites*, out of thirty thousand Souldiers, three hundred only were chosen for that fight, the rest being rejected. God measures not his people by their number but by their vertue and goodness, it is not a multitude of men, but good men that are pleasing to him. Neither is the way to destruction very long, it is run over in a breath, by one deadly sin we become guilty of high Treason against his divine Majesty, and deserve the eternall flames of Hel.

Iud. 20. Thus for one libidinous act, forty thousand of the *Hebrews*, and fifty thousand and six hundred *Benjamit's* were put to death and slain by the sword.

1 Sam. 6 How many thousands of the *Bethshamit's* but for looking into the Arke out of a wanton curiosity were slaine with a great slaughter?

slaughter? we read v. 19. that there were slaine fifty thousand, threescore and ten men. This scarcity of the Predestinate or those that are Elect is no less evidently set out unto us in the second of *Samuel*, where we read, that when *Absolon* rebelled against his Father, and had raysed a great Army against him, a Messenger ran to King *David* and told him, that all Israell followed after *Absolon* and clave unto him with one heart, and with one joynt consent. And when *Sheba* had stirred up a furious multitude against his King, immediatly after this there came another report to *Davids* eares, That all Israell was divided from *David*, and joynd to *Sheba*, Look into the world with a strict observation, and you will find and see now the very same thing. Christ our Lord and King has shewed us a way to Heaven, a way be-sprinckled with blood & signed with the foot-steps of his bitter passion, his Head is covered with

1 Sam. 15.

a Crowne of Thornes, and if we look upon him with the eye of meditation, we may see him carrying his reproachfull Crosse upon his innocent shoulders which did not become such a burthen, laid upon him for our sins, let us consider too his wan and pale countenance, his sad and mournfull eyes, swimming in teares mingled with blood thus attired; and in this sorrowfull habit, he ascended to Mount *Calvarie*, exhorting us to follow his example; and to beare the Crosse with patience and humility. But alas how few are his followers, how few are there amongst us who do take up his Crosse, and by a chearfull suffering of affliction, conforme themselves to the example of his meekness? The whole World lyeth in sin and wickednesse: most men follow with their whole heart not *Sheba*, but *Satan*. There be but a few that go up to *Golgotha* with *Christ*. To this which has beene said (to prove the small number of

the

the predestinate) we may add that which we find recorded in the second of *Samuel* concerning *David* when he had numbred the people, God was so displeased with him, that he slew by the plague and pestilence seventy thousand men. And indeed all these sad passages were shadowes of future things, and as it were a prologue and Exordium of that heavenly Sermon wherein Christ declared the paucity or fewnesse of those that shall be saved. Now take a Survey of the Jewes, reckoning from *Abraham* to the last day of the World, and you will easily perceive that the hundred forty and foure thousand which are mentioned in the Apocalyps wil be scarce the thousandth part of all the Iewes that might be numbred. So that we may conclude upon this ground that one Iew among a thousand shall not be saved. And what is affirm'd of the Hebrewes may be also asserted proportionably of all other Nations.

2 Sam. 24.

Mat. 7.
Luk. 13.

ons. For what Christ did foretell concerning the Iewes is to be appropriated to all others of vvhat Country or Nation soever they be. For Christ did not say that only the Ievves should go in that narrovv path vvhich leads to happinesse, but he pronounced [putting no difference betvveen any] *That few there be who find it. To confirme this truth, almost all the Prophets and their joynt acclamations* : Isaiah *saies*, Hell hath inlarged it selfe, and hath opened *his mouth without measure, and their glory and their multitude and their pompe, and he that rejoyceth among them shall descend into it, for wickednesse burneth like a fire, it devoureth the Briars and the Thornes*, and vvill kindle in the thick places of the Forrest, and they shall mount up like the lifting up of smoak, for Briars and Thornes shall cover the vvhole earth. And vvhere I pray you, do not the Briars of Luxurie grovv up even into a

Is. 5.

Is. 9.

Wood?

Wood? Where do not the thornes of worldly cares, and of anxious thoughts for money (not for heaven) spread themselves & increase? Truly the land is infected by its Inhabitants, because they have transgressed my Lawes, perverted my Ordinances, and broken my everlasting Covenant. *For they all look to their owne way, every one for his advantage.* Isa. 56. *Hieremie* with no lesse lamentable complaint bewailes this small number of good men, where he sayes; *run to and fro by the streets of Ierusalem, and behold now, and know, and inquire in the open places thereof, if ye can find a man, or if there be any that executeth Iudgement and seeketh the truth, and I will spare it.* Ier. 5. *They are all rebellious Traytors, walking craftily: they are Brasse and Iron, they are all destroyers.* c. 6. Not only the rich men, but what is to be admired, even the poor men have learned to be wanton and proud, and even po-

verty which used to be the Mistris of Sobriety, is now familiarly conversant with sin and iniquity.

They are all corrupted, the Brasse and the Iron, the Silver and the Tin, all are tainted, full of drosse and Corruption. I *hearkned* and did listen, but none spake a right (how truly may this be said of our age.) *no man repented him of his wickednesse*, saying, *what have I done, every one turned to their Race, as the horse rusheth into the battle.* Ier. 8.

Wo unto the land, wo unto the men of it, for the Land is full of Adulteries, &c. the Prophet *Micha* in like manner laments the scarcity of the Righteous. *woe is me for there is no Cluster to eat*, [i.e. there is no godly man left] the good man is perished out of the earth, and there is none upright among men. When *David* considered this, his eyes ran down with teares, *God* looked downe from Heaven (sayes he) upon the Children of men to see, if there *were* Mic. 7. Ps. 14.

any

any that did understand and seek after God. *But they were all gone out of the way, they are altogether become unprofitable, there is none that doth good, no not one.* Now let a man attentively consider the lamentable state and condition of the times wherein we live, and the divers corruptions of mens manners, and he will certainly conclude with himselfe that the dayes of *Noah* are wheel'd about and come againe.

For as in the dayes before the Flood, they did eat and drink, Marrie, and give in marriage unto the day that *Noah* entred into the Arke, and knew nothing till the Flood came and took them all away. Even so now vertue is either banished from all quarters and places of the Earth, or where shee is admitted, she sojournes not as an Inhabitant or Inmate, but as a guest, and is entertained as a stranger not to rest long in a place. But vice has gotten a large dominion; it rules and raignes in *Mat.* 24.

all the Kingdomes of the World. Injuſtice palliated or cloth'd with the Robe of Iuſtice, ſharp-ſighted Envy, which is Eagle-eyed in the diſcovery of others vices, theſe play their parts every where with great boldneſs, and Luxurie a ſin odious to God, and diſtaſtefull to all honeſt men, which uſed heretofore to ſeek Corners and darke places to act its uncleanneſs, now diſplaies it ſelfe in the verie face of the Sun.

Thus the number of honeſt men is much abated and leſſened: it is nothing if compared with the number of wicked ones which is infinite. This is confirmed by that ſaying of *Byas*, Good men are rare, but many are the ungodly theſe excell the other in number. Saint *Ambroſe* in a manner ſpeakes the ſame words, *In compariſon* (ſayes he) of the reprobate ſmall or *little is the* number of the Elect, for we may *See every where and* at all times a multitude *of Sinners*, there is every where

where a great sort of men that run to *Hell* from happiness; *Truly the ways of* Sion *do mourne*, but the paths that lead to *Babilon* do laugh and sing: indeed if a man cast his eyes upon the way which leads with a downfall and descent to Hell; he shall find that it is so stuff'd and crammed with Travailers that one crowds and presses another. Thus most men hasten to the flames of Hell as it were to a banquet, or marriage, corrupting each other by the vitious examples of their lives. The vvay to Vice is not only plaine and easie, but also a dovvnfall vvith a Vast precipice; But the vvay that leads to vertue is hard and uneasie, and those that vvalk in it are fevv, and those strangers not acquainted vvith the World, and it's vaine delights. Lam. 1.

The Prophet *Isaiah* presaging of this, utters these mournfull vvords. *Surely thus* shall it be in the midst of the *earth among the people* as the shaking of an *Olive* Is. 24.

tree, and as the Grapes when the Vintage is ended. By this Prophecy the rarity of good Christians is intimated to us, they being compared unto a few little boughs and Olive branches which are left for the use of the poor when the Vintage is ended; but the great plenty of the ungodly who are Satans instruments to a plentifull increase of Grapes and Olives. *There is no truth* (saves the prophet *Hoseah*) *nor mercy, nor knowledge of God in the Land: But swearing and lying, and murther, and stealing and adulteries do abound*, so that blood toucheth blood. By this and the former instances we may perceive that the paucity or small number of good men was ever deplored by the Prophets

Hos. 4.

The Apostles teares for this do mingle with the Prophets, for they too bewaile the scarcity of the godly. St. *Iohn* affirmes, *That the whole world lies in wickednesse.* And St. *Peter* demands.

1 *Ioh.* 5.

If

If the godly shall scarcely be saved, where shall the ungodly and Sinner appeare? Paul *complaines. That all men seek their owne, and not the things that be Christs.* Christ himselfe said, *The Kingdome of Heaven* suffers violence, and the violent take *it by force*, Neither did he forbeare to threaten. 1 Pet. 4. Phil. 2. Mat. 11.

Woe unto you rich men, for you have your Consolation; *woe unto you* that be full because ye shall hunger, *woe unto you* that laugh now, because ye shall mourne and weep. Againe we find it recorded in St. *Luke*. Luk. 6. Luk. 8.

That part of the good seed fell among stones, this was dried up and parched; part of it was sowen among thornes and Briars, this was suffocated and Choaked; *and part fell by the way side*, which was trodden under foot; how little a part and portion of it was sowed in good ground whereby it was preserved? So of the ten Lepers Luk. 7.

that were cured, only one returned with thanks in his mouth. Luk. 14.

Those that were invited to a great Supper began all to excuse themselves for not accepting of the invitation.

When the Pool of *Bethesda* was stirred by an *Angell*, but one of many impotent diseased men, were healed: Amongst the Iewish Senators, only *Nicodemus* was bold to beg the Body of Christ. And out of many rich misers that lived in Iericho, out of so many *Camells* laden with heavy burthens, only *Zacheus* laying down his bunch (as *Beza* speaks) he casting off the burthen of his riches, and having entred in at the strait gate made restitution of all that he had gotten by extortion. Ioh. 5. Ioh. 7.

Only *Mathew* out of the receipt of Custome, and *Mary Magdalen* out of a Stews are reported to have bin translated from the state of Sin to a better life of innocency and holiness. St. *Paul* when he preached at *Philippie* a Luk. 19.

City

City of *Macedonia*, had many hearers but found no doers, that did follow his instruction: Only *Lydias* heart was opened, and she obeyed his precepts. Act. 16.

The same *Paul* being at *Athens* disputed of Christ in the *Synagogue*, and found many Auditors there, and those learned ones, but with all many scoffers, but there were none but *Dyonisius* and *Damaris* that beleeved his sayings. Act. 17.

In the famous Councell of the seventy two High Priests and Elders, there was scarce one which did not thirst after Christs blood and seek his ruine; So our Saviour when he was crucified had many Spectators, but few lovers of his Cross, and imitatours of his sufferings; So at this day Sermons do abound amongst us, but we see little amendment or Change of manners. The flame of mens vices is only touched not extinguished, they scarce endure to be pointed at, much less to be extirpated. All this proves that of our Luk. 23.

Saviour

Saviour to be true, *Many are called, but few are chosen*; many (sayes St. *Gregorie*) came to the Faith, but few are brought to the Kingdome of Heaven. Indeed there is in the floore of the Church more Chaffe then Wheat, more leaves then fruit, many twigs in the Vine, but few Grapes; many Thornes, but few Roses in our Gardens; many flints, but a few Iewells: so the number of those whom the divine providence will advance to happiness is small, if compared with that infinite multitude of the wicked which shall be doomed to eternall paines. *Hieremias* Propheſie is true and fit to our purpose. *The whole Land lyeth waſt because no man ſetteth his mind upon it* (or thinketh on it with his heart,) By this is implied that our thoughts are flitting, and wavering, and cannot abide to fasten upon the serious cogitation of our future good, they wander where they please, and roave up and downe; and hence it is that there

Hom. 19. in Evangel.

Jer. 12.

there is so little feare of Hell amongst us, our desire of Heaven is cold and not lasting. That of the Psalmist may be fitly applyed to CHRISTIANS. *They thought meanly of that pleasant Land*; So do these slight and contemne Heaven, then which nothing is more desireable; but because our thoughts seldome or never mount up thither, and we disdaine this blessed Kingdome as a thing unknown, and Coldly do we desire *it*, as if it were a thing not worthy our estimation: hence it is that the Devill, that Tartarean Gyant or *Behemoth*, takes courage and gets strength against us: *He trusteth that he can draw up Iordan into his mouth*, and he is confident whilst we neglect Heaven, that he shall swallow us up to our everlasting perdition. Ps. 106. Iob. 40.

The holy man *Job*, he was of another temper then such Christians are, Heaven and the day of Iudgement were ever in his thoughts, and therefore said to

God, I feared all my workes *knowing that thou do'ſt not ſpare ſinners*, as if he ſhould ſay, I ſuſpect all my words and deeds, yea and my very thoughts, I ſet a watch before all theſe whil'ſt I remember daily Gods memorable Iuſtice. The conſideration and thought of which made that good old man *Hilarion* to tremble when he was dying and going to appeare before Gods *Tribunal*. There was a little heat left which warmed his body, neither was there any thing left of a living man but only ſence and feeling, and yet he ſpake chearfully to his fainting ſoule, *Get thee out my ſoule, get the out*, doeſt thou now feare, doeſt thou now doubt? Thou haſt ſerved Chriſt theſe ſeventy yeares, and doeſt thou now feare to die and approach to his preſence? This good mans Soule did not feare to die or be ſeperated from the body, but was afraid when it thought of Gods ſevere Iudgement before which it was

Iob 9.

Hieron in vita illius c.38.

to

to stand and be examined: consider this, O ye Christians who lead sinfull and wanton lives. If this Religious man did tremble for feare of failing of his Salvation, do ye delight your selves in the vanities of this world, going on securely in your sins, and heaping up Gold and Silver? Go to now, teare and consume one another with the tooth of envy and malice; hunt after, Honours and let preferment and glory be the only ayme of your endeavours, please your genius and flatter your selves in pleasures; say (as some worldlings have done) The earth hath he given to the Children of men, and we will inhabit it; let others if they please labour to be Citizens of Heaven. Go feed your eyes with pleasing objects, give your thoughts the Raines, and deny nothing to your raging and lustfull affections, let them excurr and fasten where they please, let them have what they desire: imagine that to be lawfull, which ye like, and

and deny your body no pleasure that it wants and craves. Take care only that you may live here voluptuously without any paine or griefe, *and walk in the sight of*
Eccle. 11. *your eyes, and in the wayes of your heart; But know that for all these things God will bring you to Judgement.* And though a man live many years, and rejoyce in them all, yet shall he remember the dayes of darkness, because they are many; all that commeth is vanity.
2 Pet. 1. Therefore labour by your Faith and good workes, to make your calling and Election sure.

Ye have heard what be the signes of Predestination. First not to love our friends only, but also our Enemies.

2ly. To relieve the poor not only by our bounty but also with an affection of commiseration & pity.

3ly. To suffer all adversity patiently, relying upon Gods providence, and submitting our selves to his will in all our extremities.

4ly. We must preferr the riches

of

of Heaven before the goods of this world.

5ly. and 6ly. We must not only attend to the outward admonitions of men, but also the interior or inward instructions of God, and yeeld obedience to both.

7ly. The sins and offences of our life past are so to be deplored and bewailed that ever after we forsake them for the time to come, and never commit the same againe.

8ly. Let no man think that he pleaseth God unlesse he be displeasing to himselfe.

9ly. And let no man perswade himselfe that he loves Christ so long as he loves not his mysterious presence in the *Sacrament*.

10ly. We must resist our vitious affections in their first beginnings, not suffering them to grow into a feirce unrulinesse. He that doth this is an Emperour, having the command over himselfe which is the best, and greatest conquest.

11ly. Our wills must be set upon

on goodneſſe, otherwiſe, they will waver and totter in the uncertaine and giddie motions of our deſires.

12. And laſtly we muſt ever meditate on our laſt end, for death when it is oft thought upon is leſs hurtfull, and leaſt feared, That man will not die unwillingly, who ſeriouſly thinks of dying daily. And this is the way to attaine to that life which is immortall and ſhall never be cloſed up with death. Now let every man put queſtions to his owne conſcience, let him ſearch by a ſtrict examination and inquiry whither he hath found in himſelfe theſe ſignes of Predeſtination, whereby he may beleive that he is in the way, wherein the godly walke to Heaven.

Ecclus. 21. The way of Sinners is plaine and ſmooth, but the end thereof is Hell and darkneſſe, notwithſtanding this, ſo many and ſo great a company run to their deſtruction in this plaine and pleaſant way, that they make good by their practiſe the ſaying of Chriſt,

wide

wide is the Gate and broad is the way that leads to perdition, and many there be that enter in at that, and walk in this; certainly they are many, we see that they are many. It is delivered in the writings of many learned Authors that a certaine Anchoret being once in an Extasie did see the soules of men glide and drop into Hell like to Snow and Raine. So that the damned Spirits may not unfitly demand (as one affirmes they did) whether the world did persevere and continue in that state in which it was? for indeed so many soules go to that place of *Torment*, that a man would scarce beleive there could be so many men living on the earth.

Vincentius Ferarius a Dominican Preacher discoursing out of the Pulpit concerning the small number of the predestinate confirmed all that he said by a remarkable passage, his words were these or to this effect?

Vid. Philip Disy. To 5.

Before Christs comming into the world

world in our flesh there had passed above five thousand yeares, in which time the whol world being given to mach wickednes perished in their sins, excepting a few Israelites that were saved, by the covenant of faith which God made with Abraham *& his seed.* So now likewise in the time of the Gospel under Christ, how many men & women die & are damned for want of Faith? Also how many Iewes, Turkes, how many Pagans and Infidells perish for want of the knowledge of Christ? Besides these, how many Christians be there vvho have pertaked of Baptisme, and have an outvvard shew of godlines, yet *wanting the power of it* in their lives, being proud and covetous, and luxurious wanton livers? Hovv many [I say] be there of these that never pertake of Heavens joyes? Faith and Baptisme joyned with a good life will bring a man to salvation the way that leadeth unto it. And to hope to be saved vvithout these

going

going in this way is high presumption. These things being so, I will conclude this point with that exhortation of our Saviour, *strive to enter* in at the strait gate. The strait gate of Paradice is the Will of God, we must squeese and contract our selves by repentance and humility, wholly denying our selves and doing Gods will, if we have a purpose to enter into Paradice. The wide gate is our owne Will, which we must renounce by a cheerefull and constant submission to God, and obedience to his Commandements. The broad way that leads to Hell is a worldly conversation, to live in surfeting & drunkennes, to spend our dayes in Luxury and wantonnes, to be revengefull and never to forget or forgive injuries, &c. This is the common practise of the world; therefore Few there are that shall be saved We find a story among the Popish Legends of which we may make some use; It is of *Bertoldus a Franciscan*, an Eloquent Preacher

cher in Germany: This man declaiming in a Sermon with ſtrong invectives againſt a certaine ſin; there was a Woman then preſent who heard this ſin ripp'd up and the foulneſs of it laid open, and Conſcious to her ſelfe of being guilty of the ſame, was ſtoken with ſo great ſorrow and perplexity in her ſoule, that ſhe preſently in the mid'ſt of the people fell into a Swoon, but afterwards comming to her ſelfe againe, and ſtanding up with horrour in her countenance, and paleneſſe in her cheeks, ſhe related what ſhee had ſeene don at the Tribunall of God; but among other things ſhe affirmed this: That ſhee ſaw brought before it ſixty thouſand ſoules of diverſe Nations, Chriſtians and Barbarians who had died ſeverall deaths, and of all theſe but only three were ſaved, the reſt were throvvn dovvn to Hell to be for ever tormented.

The truth of this ſtory vve will not now diſcuſſe, but let us all believe

beleive this to be most true, That many enter in at the broad gate, and many walk in the wide and spacious way that leads to perdition. Therefore St. *Chrisostom* said well to this purpose, glossing upon our Saviours words, There be many more that enter in at *Hells Gate*, but yet the Kingdome of Heaven is greater, although the Inhabitants be fewer; And how many think you are in our City that shall be saved? I know (said he) that what I say will not be pleasing to you; yet I will not forbeare to speak it; Amongst so many thousands, there are scarce one hundred that shall be saved; Nay I doubt of that too: For what malice may we find in young men? what Idleness and drowsiness in the auntient, &c. Thus *Chrisostom* a most wise and holy man, a great Doctor of the Church, and he spake this of *Antioch* a most populous City, and at that time when the fervency of that spirit and heat of Zeale, [which

Tom. 3. Hom. 24. et Tom. 5. Hom. 40.

[which warmed the hearts of the Primitive Christians] was not yet extinguished and decayed: who then can wonder now that Saint *Paul* should so solicitously exhort and admonish us; *To work out our salvation with feare and trembling*? seeing that Christ too has so cleerly advised us, *To strive to enter in* at the strait gate; *Strive* [sayes he] who is truth it selfe; *Strive*, i. e. labour, endeavour with all your strength and power to enter in at the strait gate, by *bringing forth* fruit worthy of Repentance. We must not look to enter in with faint and cool desires, but we must use the utmost of our best and most vigilant endeavours, such as will break through all difficulties, and wade through the deepest waters of trouble and afflictions. For unlesse we be carried onward to Heaven with a fervent intention of mind and spirit, and unless a man force himselfe to go forward, he will easily

Phil. 2.

Luk. 13.

sily start backward as not able to pass through the straites of that narrow gate, being combred with a load of worldly cares, and pestred with the burthen of his unsatiate lusts: In our strait passage too we are like to meet with many *Tentations* and persecutions which the World and the Devill raise against those that labour to enter in at that gate which leads to happiness. And as Watermen that Row against the Wind and Tide, buckle themselves to their *Oares* with all force and might: So those men (who in their laborious passage to *Heaven*, shall meet with many assaults from their violent and malitious enemies) must stand fast to their faith, never relinquish that, whose power is such that no strength of their enemies shall be able to master it. If they let go this hold, give up this faith, their Soules like unto a Boat driven with the Tide, will be hurried into a Gulf from which they shal never be recovered. *Awake therefore to live* 1 Cor. 10.

1 Cor. 15. *live righteously and sin not.* That man truly awakes and watches who does alwayes, and in all places so order his life and Actions that he accompts every day to be his last day, and in all his thoughts, words, and Workes, has such a care not to violate his Conscience as if he were to die each day. And indeed thus should we do: *And let us* all do that whil'st we may, and have time to do it, i. e. repent; which those that are in Hell would faine do, but cannot.

Gal. 6 Whatsoever *a man sows that shall he reap, And he that sowes to the flesh, shall of the flesh reap Corruption, but he that sowes to the spirit shall of the Spirit reap life Everlasting.*

LAUS DEO.

A

A POSTSCRIPT

To all tender-hearted Christians, who are weake in *Faith*, and desire to get assurance of their Interest in CHRIST.

MANY are the titles which God in his Holy Word fastneth to his Elect ones, for whom Kingdome is provided: some of them are plaine and positive, as where he calls them his 1. *friends*, and 2. *Servants*; others more obstruse and figurative, as when he stiles them his 3. *secret ones*, his 4. *peculiar Treasure*, and his 5. *Jewells*, &c. Which latter appellation is Analogicall, built upon

1 Jo. 15. 14
2 Lu 12. 4.
3 Acts 16. 17.
4 Ps. 83. 3. Psal. 135. 4.
5 Mal. 3. 7.

this ground, or reaſon; for that as *Jewells* are *rare* and *precious*, having in them *a luſtre, a lightſome brightneſs*, which is not to be found in ordinary ſtones, ſo Gods Saints in Compariſon of Worldlings (that have no right to Chriſt, nor his promiſes) ſo they are as the Iſraelites were to the huge hoſt of the *Syrians*: they in compariſon of theſe are as a *little flock* of ſheep, and Gods Children if compared with the *Syrians* of this World are a ſmall number, as hath been demonſtrated in the former Treatiſe.

1 King 20 27.

Againe they are precious and deare in the Eſteem of God, whoſe Image they beare in their Soules his Image of *Holineſs*, and *Righteouſneſs*, containing a conformity of their wills and actions to God's: and Likeneſs being the Mother of love, they muſt needs be deare to their heavenly Father, whoſe mercy and Iuſtice they repreſent and ſet forth in their lives.

Luk 1.71.

In

In the last place they are his *Jewells* because of that light and lustre which is in their soules. For when Christ visits a soule in mercy, and unites himselfe unto it by his spirit (which is the first union between God and us) then that blessed spirit comes into the soule with discoveries; it reveals unto it it's maine sins, the danger, and filthinesse of them; It reveales likewise this truth, that *without Christ there is no salvation*: This discovery moves the soule to griefe and sorrow for it's sins, it forceth teares from the eyes; and then the spirit of God moveth *upon the face of these waters*; In this flood of teares the soule (as I may so speak) sailes to Christ; and when it apprehends it selfe by reason of it's Corruption, to be in the suburbes or Lawes of Hell, it flies with the *Dove* to the *Ark*, to the saving promises of the Gospell [which are the Anchor and staie of our soules] it takes hold on Christ, and applies to it selfe for pardon of

The first union betweene Christ and a Soule.

Gen. 1. 2.

Gen. 8. 9.

of it's sins, the merits of his passion, Resurrection and Ascention. The Application of which merits to our soules and Consciences, is the second union which is between us and Christ, the Vnion of Faith. And now having a taste of the goodnes of God in the peace of Conscience, and joy in the Holy Ghost; a soule thus united to Christ, is ready to cry out with that dying Martyr; *None but Christ, None but Christ*; and with Saint *Paul, it counts all things but loss* and dross in comparison of this great and incomparable purchase. This change in a soule thus trampling upon the World with scorn and contempt, and prizing Christ above all earthly riches, proceeds from that inward illumination of Gods Spirit [proper only to the Elect] convincing the soul of it's sinful wretchednes, and discovering Gods Mercy, reached out unto us in Christ: who in his first approaches and accesses to an Elect soule to be sanctified, breaks

The second Vnion between Christ & the soule.

Phil. 3. 8.

breakes into it's dark roomes *immittendo Spirituale lumen*, by setting up as it were a Candle in it, by clarifying it with spirituall light, and ravishing it with joy and Heavenly delight.

For when Christ is united to a Soule by his spirit, and that soule to Christ by a justifying Faith, which is ever attended with the band of * Love; by vertue of this spirituall Vnion it being joyned to God in an holy Communion, in a Communion of his Graces, in a participation of his piety and Goodnes, in a Communication of his strength and comfort to sustaine it in all afflictions, I say, by vertue of that Vnion, and this blessed Communion, a Soule rejoyceth in God above all things with a * *joy unspeakable and glorious*; a joy that can triumph and glory in the Crosse; *rejoycing in tribulations*. Such a joy filled the breast and warmed the spirits *of the Prophet David*, as appeares by that passage

Note against the Illuminators to the time that this light neverdictates any thing repugnant to the Word.

*1 Tim. 1. 14. 6. 11.

* 1 Pet. 1.

of his *Psal.* 94. 19. *In the multitude of the* Sorrowes *which I had in my heart thy comforts have refreshed my soule.*

Thus when Christ is in the heart, & wedded to it by Faith and love, he turnes Water into Wine,
Joh. 2. 9. as he did *at the marriage of Cana*, for when there are nothing but discomforts and terrors without, then Christ cheates the heart within; when there is nothing left but the water of affliction, then Christ turnes that water into inward Consolation. *In the multitude of the sorrowes, &c.*

This was *Davids* case, and this is the happy condition of Christs servants. *They receive*
Thes. 1. 6. *the word in much affliction with joy in the Holy Ghost. They greatly rejoyce though they be in heavi-*
1. Pet. 1. 6. *nesse.* And as this joy is Divine and heavenly, *quoad originem*, in regard of the principall Author of it, flowing from a divine and heavenly fountaine, that is Gods blessed Spirit, so it is also celestiall,

and

and divine *quoad objectum*, because it fasteneth on divine and Cœlestiall objects. A soule thus filled with joy, rejoyceth in nothing more then Gods favour and in the smiles of his gracious countenance, and greeves for nothing less then the loss of worldly goods so long as it enjoyes God reconciled to it in Christ, so long as it finds *Lucrum in conscientia*, it cares not for *damnum in crumena*. A sanctified believing Christian slights all losses whilst he hath God in his Conscience, and is assured of this, that he is *Christ's and Christ is His*. 1 Cor. 23.

Augustinus.

Now because that Joy (as the schooles determine) ariseth from the Conjunction or fruition of the thing or person we love, it will follow that, when this Joy [which I have proved to be divine] is setled in us, it is accompanied with a perswasion [on which it is builded] that *God is our God in Christ Jesus*, by an eternall Election; for we cannot, neither do Aquin. 2. Q. 28 1.

we usually rejoyce in things that either are not known, or are uncertaine, being built upon conjectures, which are ever attended with doubtfull feares. When our Saviour in his instructions to the seaventy disciples, willed them to *rejoyce because their names were written in heaven*; He intimated thereby that a man may attaine to a certaine knowledge of his Election, which our Divines call a certainty of Faith [in opposition to the Papists assurance by Hope,] or a speciall certainty: when by Faith resting on the merits of Christ as having satisfied his Fathers Iustice, and fulfilled the Law for us, we apply to ourselves the promise of Salvation, because we find in our selves by a reflexive knowledge, the performance of the condition annexed to the promise, and accordingly believe without doubt, or wavering that remission of sinnes and, redemption from Hell, purchased by Christs death or his passive

Luk 10. 20.

passive obedience, and life everlasting obtained by his Active, belong unto us.

Particular Faith and its properties.

This particular faith is a Jewell of great worth; for God and Christ, Heaven and happinesse depend upon it; and as it relates to the promises held forth in the Gospell unto us, it is made up or compounded of these three Ingredients. *First*, a confident perswasion that if I be not wanting to my selfe, not neglectfull of the meanes, and so faile not on my part, Christ will not faile in his. *Secondly*, a forceing of all the powers and faculties of Soule and Body to performe the condition on which the promise is made. *Thirdly*, an Applying the conditionall promise by way of comparison and selfe-examination to my particular present Estate and condition, and thence drawing this sweet Inference upon sight of the condition in my selfe, that I am such a one to whom the promise belongeth, and shall have

a part in it if I perseverе in well-doing, and doe in the profession of godlines, as the *Kine* did which carried *the Ark to Bethshemesh*, who took the strait way, and *never stopped nor staied, nor turned aside to the right hand or to the left.*

1 Sam 6. 12.

Now for the comfort of tender Christians, who find in their lives many turnings and windings, many slips & failings, sins of naturall infirmitie, of suddain surreption, and daily incursion, as lustfull motions, distrustfull thoughts, a disorder in the Passions or the like, against which they strive, and bend the force of their best endeavours to subdue them, but cannot, by meanes of that *Body of sin*, that lump of flesh that principle of weakness, which they cary about them; for the comfort of such, I must add this by way of a Corolarie or appendix to the former Treatise, (which pointeth at a Collective perfection scarce to be found in a

Rom. 6. 6.

Christian)

Christian,) It is this, That such frailties and Infirmities if they be bewailed daily in an humble confession to Christ, if they be stroven against, and by a constant use of the meanes [*as prayer and fasting*] be in part mastred, though a compleat conquest over them be not atchieved, *they shall not seperate us from the love of God which is in Christ Iesus our Lord*; Who [as St. Paul intimates *Rom.* 5.6. ἀντιστήμων ἐσθενῶν &c. *when we were weak died for us.*

Peccatum non damnat quod nen placet August.

Rom. 8. 39

The Holy Ghost hereby assuring all such weak ones, that such sins as these, to which their weakness betraies them, shal not damne them, so long as they be resisted with a strict and constant opposition, with all the vigour and activity of their soules, so that they be neither allowed of, nor continued in by a daily practise.

It remaines in the last place, that I compleat what I in a manner promised in my preface, that is for the better establishing the

hearts

hearts of good Christians, to discover more particularly then hath been done before, *the inward tokens and outward fruits* of sanctification, whereby they may attaine to an assured knowledge of their Election. And then for a Conclusion subjoyne some qualifications which may [by Gods helpe] sustaine the drooping Spirits of those feeble Christians who either find not in themselves all the *Signes* that have been set downe in the preceding Treatise, or are burthened with the troubles of an unquiet conscience, which is incident to the best and deerest of Gods Saints.

Two wayes to attaine to the knowledge of our Election.

The *Casuists* prescribe unto us 2. wayes whereby we may come to the knowledge of our Election, That our names are written in the Book of the living. The *First* is by taking flight from Earth, & by ascending as it were into Heaven, there to prie into Gods Cabinet, to peep into his Closet, and to enquire into the deep and hidden

den Counsell of God; this way is dangerous and not to be attempted, it being [besides the difficulty and danger of it] forbidden by the Word. Deut. 29. 29.

The *Second*, Is by descending into our selves in a privy search of our owne hearts, and so to climb up as it were by degrees and steps to Gods eternall Counsell concerning the welfare of our Soules. This second way alone is to be practised, and it teacheth us by certaine signes and infallible testimonyes in our selves to collect or gather what is God's eternall purpose concerning our Persons, our Soules and Bodies. Those testimonies which we call for their infallibility τεκμήρια are of *two sorts*. The *first* is, The Testimony of Gods Spirit; The *Second*, The Testimony of our spirits, of both which we read at once *Rom.* 8. 15. *The same spirit beareth witness with our spirits that we are the Sons of God.*

This Position was delivered by the Doctors in our Vniversity at the death of that Famous and learned Man Dr. *Whaly*.

The Testimony of the spirit is effected

effected in us by an application of the promises of the Gospell, in the forme of a practicall Syllogisme thus; *whosoever beleeveth in Christ shall be saved*: Now when the *Spirit* shall (as I may so speak) break into the dark roomes of the soule with light and discoveries, opening the eye of a mans understanding, so as to perceive, and know that there is no other way to Heaven but by Christ, and by stirring up the will and affections so, as to make an assumption with freedome of Spirit, without hesitation or doubting, and to say, I *beleeve*, I *renounce my selfe*, all my delight and comfort, my joy and confidence is in Christ, my stay and trust is in his all-sufficient merits, from hence will result a blessed Conclusion; Therefore I shall be saved, and, I am the Child of God. To say thus is the Testimony of the Spirit, *per modum causalitatis*, by way of causality, to use the Scholemens phrase, because it proceeds no

Ioh. 6. 47.

from

from fleſh and blood, from the ſtrength of our owne Will, but from the operation of the Holy Ghoſt, ſtirring us up to beleeve, to embrace the promiſes, and to cry, *Abba Father*, as St. *Paul* there ſpeakes. St. *Bernard* hath an excellent paſſage to this purpoſe, which runs thus in Engliſh. *Who is juſt but he that being loved of God returnes love to him againe? which is not done but by the ſpirit of God, revealing by Faith unto man the eternall purpoſe of God that concernes future ſalvation. which Revelation is nothing elſe but the infuſion of ſpirituall grace &c.* He meanes the Grace of Faith (as he expreſſed himſelfe before) which is underſtood by that *mark in the forehead of the hundred forty and foure thouſand which ſtood with* the Lamb in Mount Sion, *Rev.* 14. 1. and it is the only or chiefe marke of Election. And as I take it, Chriſt is therefore ſaid in one ſence to be *the faithfull witneſs*, Rev. 1. because

Mat. 16. 17.

Rom. 8. 15

Bern. Ep: 107.

Rev. 1: 5.

because by his spirit he stirres us up to beleeve, which is accompanied with that inward experimentall Joy and inexpressible Peace of Conscience, by the which he in a manner witnesses to (that is assures) our soules, that we are his, and shall infallibly one day (if we persevere in the Faith) partake of his happinesse.

The Second Testimony of our Election is the Testimony of our Spirit, of the heart and Conscience purified and sanctified in the blood of Christ: And it leads us to an assurance of Gods eternall love, and to a certainty of our salvation two wayes; (as we are taught by Masters in these great Mysteries.)

First, By inward tokens in it selfe which are so many earnests of the spirit of Christ:

Secondly, By outward fruits which break forth in our lives and Actions.

The former are speciall Graces of God in the Spirit or soule of

of man, whereby he may be assured of his Adoption, that he is God's Son. These tokens are of *two* sorts; The *one* respecting our sins, The *other* Gods mercy in Christ *who is the propitiation for our sins.* The first are in respect of our sinnes { Past. Present & To come.

1 Joh. 2. 2.

3. markes of Election in regard of sin Godly sorrow.

The signe or inward token which respects sins past *is Godly* sorrow, which St. *Paul* fully describes, 2 *Cor.* 7. 10. It is the mother, grace of many heavenly graces, and it springs not from the Apprehension of Gods wrath but of his love and goodness. It is that whereby a man grieves for sin as sin, for that thereby his good God is offended and displeased, Vpon which displeasure followes the loss of his Grace and favour, which we feel and find in the desertion of our sad souses, when they are afrighted with the ugly sight and horrour of our sins. The Holy

Ghost

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Ghost that we may not be deceived in judging the Truth of this *godly sorrow*, hath set down in the forenamed Chapter seaven fruits thereof or markes whereby it may be discovered.

Amendment of our lives is the Sum of all those particulars which are so many degrees and effects of true Repentance. It is a sure mark that will never faile for sorrow for sin may faile; and hatred of sin may faile and deceive us, but *Amendment* never failes; he that amendeth is only the true Convert. *Secondly*, That token which is in regard of sins present, is that Combat between the flesh and the spirit, *Gal.* 5. 17. and proper to those who are regenerate, who are partly flesh and partly Spirit.

2. The combate betwean the flesh and the Spirit.

It is a fighting and striving of the Understanding, Will, and Affections with themselves; whereby so far forth as they are renewed, they carry the man one way, and as they remaine in part corrupt

corrupt, they hurtle him flat contrary, yet commonly Grace like *Jacob* taking hold on *Esaues* heel pull sin backward, and breaking out in holy resolutions, shewes it selfe in Godly actions, and for the most part getteth the Masterie over sinfull provocations. Of this Temper was St. *Augustine* who in one of his Sermons *de Tempore* confesses thus of himselfe, to the glory of Gods powerfull grace; *Caro seruio legi peccati dum concupiscam, sed mente Seruio legi Dei dum non consentiam*, i. e. with my flesh, I serve the Law of sin whilst I covet and lust, but with my spirit I serve the Law of God whilst I do not consent.

Gen. 25: 26.

Serm. 45. in Rom. 7.

Thirdly, The token which respects sin, that is in futurition or to come, which lies hid or raked up in the Embers of our corrupt natures is a care to prevent it. That this is a marke of Gods Children, appeares by that testimony of St. *John* in his first Epistle

3. Care to prevent sin

1 Ep. 3: 18.

1 Ep. 5. 18 Epistle; *He that is begotten of God keepeth himselfe, and that wicked one toucheth him not.* This care of keeping our [illegible] from the contagion of sin, shewes it selfe not only in ordering the outward actions of the body according to the rule of Gods will and Commandements, but even also in regulating the very thoughts of the heart, so as a righteous man is afraid to think that which the wicked is not ashamed to Act. And this watchfullness over our thoughts, so as they be chast and pure, is an infallible note of the sincerity of our hearts.

adly. The tokens which concern Gods mercy in Christ are specially two.

The first token that concernes Gods mercy in Christ. * Luk 4. 23

The first is when a man feeles himselfe distressed and loaded with the burthen of his sins, or when he apprehends the heavie displeasure of God in his Conscience for them, then farther to feel how he stands in need of Christ [our heavenly * *Physitian*] and

and withall heartily to desire, yea to hunger and thirst after reconciliation with God in Christ (and that above all things in the world that can be wished or desired) this is an infallible signe that God hath *chosen* thee *out of the world*, and to all such Christ hath made most sweet and comfortable promises *John* 7. 38. *Rev.* 21. 6. *John* 4. 14. Joh: 15. 19.

The *Second* mark which concernes Gods mercy in Christ is a wonderfull and strange affection [if we respect the intensiveness of it] wrought in the heart by the Spirit of God, whereby a man doth so esteem and value, and set so high a price upon Christ and his righteousnes, that he accounts the most precious things that are, to be as *Dung in comparison* of it. So that he would not lose those sweet contents, and ravishing comforts which he enjoyes in his Soul and Conscience upon the fruition of Christ, he would not part with these, no not The 2d. Phil. 3. 8.

for

for a moment, to gaine as much Gold as would lie in the Vast Concave between Heaven and Earth. Indeed there is no comparison between a finite and an Infinite good, between that which is fading, and that which is everlasting.

Christ is an everlasting possession. Rev. 1. 8. The consideration of this kindled *that holy* flame in the breast of Saint *Paul*, of which we read *Phil.* 3. 8. whereby he set Christ upon the highest throne in his affections, and trampled in scorn upon all worldly Commodities; The loss of which did not moue him so long as he enjoyed Christ and the riches of his grace and goodnes.

And those good Soules who are so affected to Christ, and value all worldly goods at no more then their owne price, they being nothing else but so many empty Vanities if compared with future hapines, such men ever have in them a love and longing de-

sire

re to the coming of Christ [whether it be by death or to Judgement] and that to this end that their joy may be perfected by a full participation of bliss and fellowship with him, in whom their Soul delights. And such men when they lie upon their Death-beds, retaining the comfortable memory of a well acted life, behould death without dread, and the Grave without feare, and embrace both as necessarie guides to endless glory.

This love and desire to the comeing of Christ is a Signe of the truth of our our affection to him.

Thus much of the *Inward Signes* of our Election or Adoption by Christ. I pass now to the *Outward token*, after whose discovery (and that with brevity) I shall wind up all with certaine *Corollaries* or *Qualifications* of the former Doctrine for the establishment and comfort of tender Consciences.

The *Outward Token* of our Election is *New obedience*, an holy frame of the Soul, and such a temper of Spirit whereby a man

New obedience.

man in consideration of Gods great love unto him in making him a reasonable Creature, a Christian, and providing Christ and Heaven for him, endeavours to shew his thankfullness by obeying God's Commandements, and making these the Rule of his life and Actions. *Hereby we know that we are in Him* [i. e. Elected by God in Christ] *if we keep his Commandements.* This Obedience must have have these qualifications to attend it, otherwise it may be suspected as unsound and imperfect.

1 Joh. 2. 5.

How our Obedience must be qualified.

First, It must not be performed with limitations and restrictions to some few of Gods Commandements, but unto them all without Exception.

Herod heard *John Baptist* willingly, and did many things gladly, yet rejected and made light of the * seventh Commandement, *Mar.* 6. 20. many such *Herods* are there amongst us. But they must know that the bare

* Thou shalt not commit Adultery.

badge or mark of sound obedience is it's *Universality*, it stretches it selfe to all Gods Commandements, *Ps.* 119. v. 6. *Then shall I not be ashamed when I have respect unto all thy Commandements.* As he that amends repents, and he that obeys beleeves; so he that saith he beleeves or gives assent to the Infallible truth of God's word, yet being bewitched with any sinful Custome, enticed by any Commodity, or hailed by any pleasure, gives himselfe scope and liberty to live in the breach of any one of Gods Commandements, be it secret or open, as constant neglect of the duties of Religion in private, usuall swearing or Lying, secret thoughts and practises of Vncleaness, unsatiable desires of earthly greatness and abundance, unjust increase of Riches by biting Vsury, Bribery, or other secret indirect courses; A man that allowes himselfe in these or the like practises contrary to Gods

will revealed in his sacred word, *in heart he is an Infidell, though in name he be a Christian. He hath an evill heart full of unbeliefe* (as the Apostle speaks *Heb.* 3.12.) that having embraced certaine Truths not prejudiciall to it selfe, upon vaine and worldly considerations, and to which it may assent without crossing it's desires and purposes, in others slips the Collar, and *departs from the living God* by a refusall to yeeld Obedience to the Truth of that Command which shall any way oppose his carnall affection.

Ia.2.10. That of Saint *James* must be held by us for a maxime most true in the Schole of Divinity. *Whosoever shall keep the whole Law, and yet faileth in one point is guilty of all.* For he that acknowledges not God's soveraignty to be the same in every Commandement, but breakes one willfully and customarily, keeps none at all for Conscience sake out of an humble acknowledgement of

Gods

Gods supreame Authority: And if occasion or an opportunity should invite him to sin, he would be as ready to transgress in the rest as in any one.

Wherefore God, who is a *discerner of the Spirit*, judges him according to the disposition of his heart; at whose doore sin lyes within, lurking, and readie if a strong temptation should knock, to break forth into open act. To conclude this *first qualification* of our new Obedience, I say, with a reverend and learned Divine; *Obedience to many Commandements is indeed before God no Obedience but a flat sinne: if a man wittingly and willingly carry a purpose within to break any duty of the Law.* Againe, He that repents of one sin heartily and seriously, doth truly repent of all: And he that lives but in one known sin without repentance, repents of none indeed, although he pretends never so much reformation of life. Heb. 4. 12.

2 Qualification.

Secondly, As this Obedience must be Vniversall in regard of the *Object* which is the whole law of God, so also it must be in regard of *time*. It must reach and extend it selfe to the whole course of a man's life after he has made his peace with God, and washed his soule in the laver of Repentance. *Non consideratur in Christianis principium sed finis*; Saies an ancient Father. God respects not so much the beginning as the end in Christians. Many for want of constancy and perseverance are now in Hell who made a faire shew in the world, and began to set footing in the race of Piety. *Such as the course of a man's life is, such is the man.* Our failings in this or that particular do not prejudice our estate before God, if so be we renew our Repentance daily, and make not a trade of sin. It is not our falling into sin but our lying in it will damne us. There be those now in Heaven that have beene greater sinners then

then some of those that are in Hell. The reason or ground of this difference is only Repentance. Heaven is no place for unrepentant sinners. *No uncleane thing shall enter there. Without are Dogges, &c. Rev.21.27.22.15.*

Thirdly, It is required in new Obedience that it be also *Uniforme*, that it proceed from the whole man; which is *David's* [...] His Holocaust mentioned in that pœnitentiall Psalme. And this Holocaust or whole Burnt-Offering we then offer up unto God, when every faculty of the Soule, and every member of the body are contributaries to set forth His praise, and advance his glory. When our understandings are seasoned with high thoughts of God, when we exalt him in our apprehensions to the highest degree of Majesty, and, debasing our selves (with that good Patriarke) to the lowest that may be, even *to Dust and Ashes*, we subject our wills to God's will by an humble

3. Qualification. Ps. 51.v. 19. Gen.18. 27.

humble resignation of our selves to his divine pleasure, and in a chearfull readiness either to do or suffer, whatsoever in his holy wisdome he shall think fit for us. When our affections are chiefly set upon God, when we only feare his displeasure (as a good Child is afraid of displeasing his Father) and tremble at the very thought of sin whereby we may lose his favour; when upon this ground we are no less afraid of sin then of Hell, and had rather be punished there without sin, then sin here without punishment, and with Gen. 39. 9. chast *Joseph* stick rather at the sin then at the Judgement, (which is ever sins attendant) as those who if there were no Hell would shun the offence, whereby the smiles of a loving God might be turned into the frownes of an angry Lord; In a word when we love God above all things and for the love of him can suffer the losse of all things here below in hope of enjoying him one day above where there

there are *pleasures for evermore*: And when we love whatsoever God loveth; when his love is made the rule of ours, so that we can love the poorest Saint on earth above the richest *Dives*, when we behold God's Image stamped upon that poore *Lazarus*, the Image of his Holiness, an inclination to all good and a freedome from all wickedness, If our soules be thus tempered, if the faculties be so well tuned, then are they a sacrifice acceptable to God. And when all the members of our Bodyes are attemperd to our soules, so as each and every one of them serves God in that way and in a full discharge of that work and duty for which it was made and created.

This is that reasonable service commended by St. Paul. Rom. 12. 1

When all the powers of our Soules and al the parts of our bodies shall thus comply in a reverent devotion, so as when we are to act in the sacred affaires of God, to offer or present our selves in any of his immediate services,

as hearing of the word, publike or privat Prayer, and receiving of the Holy Eucharist, when our whole body shall strive (as we are bound in Conscience) to testifie the inward Veneration of the Soule, by a bare head, bended knees, lifted up eyes and hands, with a cherefull and vocall sound of Gods praises with our tongues, when the whole man shall thus serve God as it seemes St. *Basil* did, of whom my Author records thus much, that he was like a * well * strung and tuned Instrument plaid on by Gods holy spirit, which did ever sound and set forth the Glory of God, If we be thus Vniformely in tune, so that there is no jarring between the parts of our bodies and the faculties of our Soules; Then our Obedience is entire and sound, which is more acceptable to God then whole burnt sacrifices; and this *Obedience* with the forenamed Signes is an undeniable and sure marke that we are adopted to be God's Sons. If

* ὄργανον κρουόμενον πνεύματι ἁγίῳ

If any desire further resolution in this point, desiring to get assurance that he is elected to life, let him peruse with attention and a *fixed* Meditation Christ our Saviours Sermon in the Mount, *Mat.* 5. The 15. *Ps.* and the 1. *Ep.* of St. *John* (which are parcells of Scripture dictated by the Holy Ghost to the Pen-men of God for this purpose) and if he finds in himselfe those Graces and Vertues commended in them to our practise, he shall not doubt of that future blessednes which our Saviour promised in that Sermon to his Disciples.

Now to annex some Corollaries by way of caution to all tender Consciences which may start at the former positions and be somewhat troubled, when they find not in themselves upon search and enquiry, all the fore-named signes.

1. Corolarie.

First, let such poore soules know that fire is fire if it hath heat, though it want flame. Therefore

if a man finds in himselfe one or more of the forenamed tokens and not all the rest, he must not set a black marke upon himselfe, nor conclude that he is rejected of God: for there is an infancie and Childhood in Grace as well as in Nature: and he that in his first conversion hath one Grace truly wrought in his heart by the Holy Ghost, may conclude that he is partaker of the Spirit of God though in a lesser measure and degree of sanctification, and *having the spirit of Christ*, he may with safety inferr out of the word that he belongs to Christ, and so in the number of those that shall be saved.

Rom. 8. 9.

2. Coro. For in the second place we must know and beleeve that the first *materiall beginnings* of the conversion of a sinner, or the smalest measures of renewing Grace have the promises of this and the life to come annexed unto them. By *beginnings* I understand all those inward motions and Inclinations.

nations of Gods Spirit that follow after the work of the Law upon the Conscience, and spring up in the heart upon the meditation of those sweet invitations to repentance, and of the promises to receive pardon for the merits of Christ, all which are revealed and exhibited in the Gospell unto us. That such inward motions of running to Christ, and shunning all things that may displease him, that these seeds of regeneration intitle men to all the promises of this life and of that which is to follow, if they rest not in these small beginnings, but labour to increase them: this is confirmed by many Texts of Scripture, and expresses of our Saviour. Vid. *Mat.* 17. 20. *Es.* 42. 3. *Mar.* 10. 21. *Mar.* 12. 34. *Mat.* 5: 5. *Jo.* 7. 37. *Rev.* 2. 6. *Ps.* 10. 17. *Ps.* 145. 19.

In the Third place I must add for the comfort of all those who have that ζῆλον πόθον with the Canaanitish Woman (as Chrys. speaks, *Hom.* 16. upon Gen.) who 3 Cocr

who have an earnest desire to please God in all holy duties and services, and express that desire by the heat of their endeavour to Obey his holy will and Commandements, yet faile through weaknes in many particulars, and fall sometimes into some scandalous sins, such men must not for this admit of any desperate thoughts to doubt of their salvation, but try and examine themselves by these two Rules, the only stay and succour of a poore weak sinner:

First, Let him examine himselfe whether he feels and finds in his soule a disliking of his sins as sins, as they are repugnant to Gods will revealed in his Word.

Secondly, whether he finds in himselfe a desire of reconciliation with God his heavenly Father, whose love and favour he prizes above all worldly riches; If he desire to be reconciled to this end and purpose, that after reconciliation God may be glorified by his Conversion, and if this desire be

seconded

seconded and backd by an industrious use of all those meanes which God hath apointed for our progress and increase in Grace, That man need not doubt, if he persevere in that Godly course, but that God will make good unto him all his saving promises, which he hath made unto us in his son Christ Iesus. Let such an humble sinner look into that of *Mala:* 3,17, where it is written, That God *will spare them that feare him as a Father spares his Child*, who accepts the thing done as well done if the Child shew his good will to please his Father, & do what he can: And thus God in mercy, who *admitteth the will for the deed*, accepts the endeavors of the whole man to obey for perfect obedience it selfe: 2 Cor: 8. 12.

Lastly in the fourth place if there be any [as without doubt, and to my knowledge there be many] who are like the Prophets *smoking flax* and *bruised Reed*, whose faith resembles a spark of 4 Coro: Isa: 42.3:

fire,

fire, wrapped up in flax, or raked up in the Embers, being smothered with doubtings, which arise from their imbred corruption, like also to a bruised Reed being feeble and weak, and so find not in themselves that testimony of the spirit, that strong perswasion that their sins are pardoned. I shall for their comfort add this Corolarie, and so conclude; That a weake faith whereby a man is perswaded that his sins are pardonable, and seriously desires in his heart to obtaine the pardon of them, but as yet cannot say that without doubt they are pardoned, such a faith may *as truly apprehend* Gods mercifull promises for the pardon of sins, as a strong faith, though not *so firmely* with that soundness of Application. Even as a man that hath a palsie hand can stretch it out as well to receive a gift of a King, as he that is more sound, though not with that firmness and steadiness in retention. That such a weak faith

A weak faith, a saving faith.

quo ad ſubſtantiam, if we reſpect the very Eſſence or being of it is a true ſaving faith may be proved by theſe three undeniable reaſons.

Firſt, The promiſes of ſalvation or life everlaſting is made to the deſire of reconciliation, a deſire that is not faint but *conſtant* and *Serious*, *proceeding* alſo from an heart that is touched with ſhame and ſorrow for it's ſin. This hath been proved already in the firſt *Corollarie* out of many Texts in Scripture, as *Pſ.* 10.17.

Secondly, The hungring and panting deſire after Grace is a ſanctified affection, and when one affection is ſanctified, all in ſome degree or meaſure are ſanctified, and when all are ſanctified, the whole man is ſanctified, and he that is ſanctified is Juſtified, and he that is juſtified if he perſeveres in the performance of all holy duties, ſhall be ſaved.

Thirdly, God who more reſpecteth the Truth and ſincerity of our faith, then the ſtrength and perfection

perfection of it, accepts the will to repent and beleeve, for the deed, as hath been already illustrated out of that noted place, 2 *Cor.* 8. 12. Therefore, this desire of reconciliation which is an Ingredient of a weak faith, and no fleeting motion of the heart, but proceeding from a bruised spirit, ever bringing reformation with it, such a desire is true faith indeed in Gods acceptation, and this touch only of the Hemme of Christ's Garment will fetch as much vertue from him to cure our bloody Issues, as if we embraced him in our Armes with those good men *Joseph* and *Simeon*, or could say with that Christian Champion St. *Paul* [who out of a strong faith did outbrave Death and Hell] I *am perswaded*, &c. *Rom.* 8 v. *ult.*

Mat: 27. 59.

Luk. 2. 28.

To conclude all, Let me exhort every one who with the *Spouse* in the *Canticles* beholds his beloved *Leaping upon the Mountains and skipping upon the Hills*,

2 Cant. 8.

which

which apprehends him a farr off at a greater distance by reason of the weak-sightednes of his trembling Faith; Let such a one *suffer the word of exhortation*, Let him labour for a closer and neerer communion with Christ; never resting till he beholds *Him* with the spouse there *standing behind the wall*. To this end and purpose, he must often meet *Him* in the Ministry of the word, and the Administration of the Sacrament of his bodie and blood: A Sacrament, whose neglect (I am perswaded) is the Cause of the great want of Faith and Charity amongst many in these daies, who are in name but not indeed and Truth Christians. V. 9.

A good Christian is of a fruitfull, spreading, and growing condition; He is ever climbing upon the degrees and steps of Grace, never resting till he attaines to that perfection in the knowledge of Christ till he can say with love and Cherefullnes; *My beloved*

is

Cant. 2. 16 *is mine and I am his.* Blessed is the man that hath attaind to this assurance; yea *blessed is the man that hath the Lord for his God; who is a God not only of the Mountaines but also of the Valleys.*

A man that is sunk low in an humble conceit of his unworthiness, and findeth a weakness in his faith by reason either of a want of knowledge in the Mysteries of salvation, or by reason of the Temper of his body, a melancholy sadness darkning his thoughts and stifling his spirits, all which encrease feares and multiply doubting Jealousies, such a dejected soule winged with strong desires of getting that assurance of Gods love and favour, which is in well-grown Christians, need not doubt but that God in mercy and tenderness of affection looks upon this *smoaking flax* as if it were a flame, and will in his good time either blow up that spark, encrease that faith, and bring it to perfect

perfection, to a *Joy in believing*, or else perfect it in Heaven with that *beatificall Vision*, when he shall see God face to face in his Cælestiall Palace; which sight is the essentiall happinesse of Gods Saints. To this happinesse God of his infinite mercy bring Vs, for the merits of his beloved Son Christ Jesus. Rom. 15. 13.

Amen.

Initium bonæ vitæ, cui vitæ etiam æterna debetur, recta fides est; Est autem fides credere quod nondum vides, cujus fidei merces est videre quod credis.

Augustinus de Verb. Apost. Ser. 27.

FINIS.